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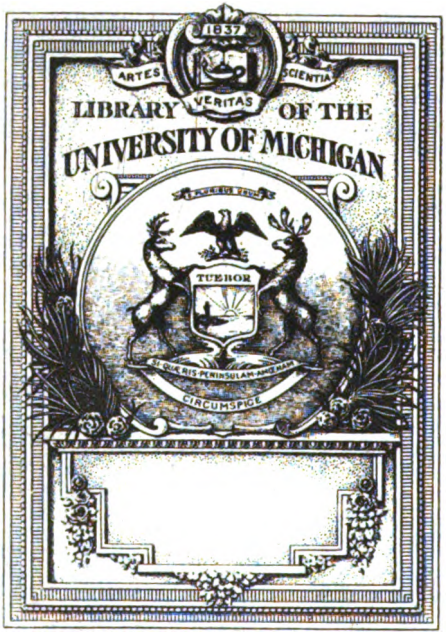

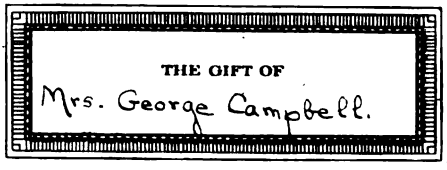

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THE MYSTIC STAR:

A Monthly Magazine,

DEVOTED TO

MASONRY AND ITS LITERATURE.

Designed to Interest

MASONS AND THEIR FAMILIES.

REV. JNO. S. HANNA, REV. JAS. BILLINGS, Editors.

SOL. D. BAYLESS, P. G. M., Associate Editor.

CHICAGO, ILL.,

HANNA & BILLINGS, PUBLISHERS AND PROPRIETORS.

1869.

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Mrs. Geo. Campbell
#
2-26-1926

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THE MYSTIC STAR.

"AND THERE WAS LIGHT."

Vol. X. A. L. 5869---January A. D. 1869. No. 1.

TO OUR READERS.

The undersigned propose, from January 1st, 1869, to take the management of the monthly known as THE MYSTIC STAR, published in this city.

It is to be conducted upon the principles regulating the interior of a lodge, and devoted to Masonry in its broadest sense. Additional to the intelligence for the benefit of the Craft, correspondents of superior talent from other departments of literature have been procured, thus making the Magazine entertaining not only to Masons, but also to their families and friends.

We have made arrangements with publishers of popular music in this city to furnish original, copyrighted poetry for each number.

As a Masters' Lodge has been recently established in this city, we shall give from time to time the decisions of this body, which we trust will be acceptable to our readers.

We propose that Masonic jurisprudence shall become more and more a prominent feature of the Monthly, and hereby solicit from our readers, questions, decisions and all communications bearing upon this vital and deeply interesting branch of our literature, for the benefit of the fraternity.

The first number in each quarter, beginning with the January issue, will contain a list of our city Lodges, Chapters, Commanderies, times and places of meeting, that Brothers from abroad may know where they can agreeably spend their evenings while visiting our city.

By these, as well as by all other honorable methods that occur or are suggested, we hope that our Magazine may prove entertaining and instructive to our readers, especially the young men who devotedly throng our temples and reverently worship at our universal Altar.

At the suggestion of an eminent Brother in this city, we propose, (and since it is intrinsically proper, also,) to have, occasionally or oftener, some little corner for the younger members of the families. We want to commune with, and assist in molding, if possible, the character of these most impressible portion of the families whom we reach; a work which is dearer to us than gold or silver.

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In this undertaking we have put our trust in God, and feel assured that it is well founded; we have reposed confidence in the judgment of the Worshipful Masters representing the twenty-three Lodges in this city, all of whom have given us their approving signature, and now respectfully solicit the favorable regard, so far as we seem to merit it, of the fraternity at large.

We have leased a very pleasant suite of rooms at 144 Madison street. This is the most central part of the city, being contiguous to the Court House, Chamber of Commerce, Post Office, and Young Men's Christian Association building.

Upon our files may be found the various Masonic exchanges from all parts of the country; also the Chicago daily newspapers, for the entertainment of those honoring us with a call.

Will the reader please pardon the editor in yielding to his personal feelings just here, in taking leave, as he now does, measurably at least, of the religious bodies with whom he has harmoniously labored in years past, and of his ministerial brethren, among whom he is still in good and regular standing not only, but with whom he is on terms of personal friendliness.

This sudden change in our course of life was not sought by us, nor have we yet entirely abandoned the sacred ministry, neither do we ever expect to. But, last fall, while enjoying a respite from the labors of the preceding summer, THE MYSTIC STAR was brought to our attention by a ministerial brother and an ardent admirer of our Order.

Through him we were introduced to Bro. Jas. Billings, its late proprietor, whose indefatigable energy, tireless devotion and triumph over providential and human obstacles, have made THE STAR a welcome visitor to those who are nigh and those who are afar off, needing light.

The proposals proffered by him were accepted, and at once we gave ourself to this work—this delightful work—that so unexpectedly and so providentially opened before us as a field most inviting and already white to the harvest—a sphere of usefulness which no single clergyman, in his strictly parochial and ministerial line of action, we believe, possesses. The same motive that actuated us in the choice of our previous public life, has controlled us in this, a more recent choice; a motive that leads so many out of the ministry annually, into other avenues of supposed wider spheres of usefulness.

Encouraged by Providence, by our own conscience enlightened, we trust, by prolonged and not superficial reflection, and also by the hearty commendation of the Worshipful Masters of the city, and to whom we gladly acknowledge our lasting gratitude, we reconsecrated our life, talent and all to this blessed employment which is now before us.

Rev. JOHN S. HANNA & Co.

Chicago, Dec. 31, 1868.

—Motto for tallow chandlers—"To grease we give our shining blades."

—How does a horse regard a man? As the source of all his whoas.

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SALUTATION.

BY S. C. COFFINBERRY.

Hail, worthy patrons of THE MYSTIC STAR!
Accept our greeting on this New-Year's morn;
Where're your dwelling places, near or far,
We send you joy, on peaceful pinions borne.

Time, the invisible—the unrelaxing king,
Still leaves his sear foot-print on ev'ry beauteous thing;
In his revolving cycles he again brings forth
Another New-Year's day—another age's birth.

Deep in the future's womb, mysteriously dark,
Lie hidden destinies that we may not scan,
In voiceless undevelopment, whose mystic spark,
Time only can awaken and disclose to man.

The future, ah! its hopes, its smiles, its tears!
The deep, keen sorrow of its breaking hearts—
The broken pledges of increasing years—
The bitter anguish, whence the life-blood starts;
Could these but be omitted in our onward way,
Earth were a paradise, a bright, celestial day.

Alas! the snowy brow, the fading eye,
The meagre trembling hand, the with'ring form,
The whisp'ring voice, the hollow cheek, the sigh,
Tell, sadly, of the winding sheet and coffin-worm.

THE MYSTIC STAR, for the ensuing year,
Will, in its monthly orbit, still appear
Ascending, brightly, to its zenith high,
Its special province in the literary sky;
Dispensing mystic messages of light,
Censuring the wrong—battling for the right—
Weaving bright chaplets for the brow of peace,
A fixéd star in its appropriate place.

Oft will its monthly visit bring along
The thrilling tale, the sweetly measured song;
The lineaments of some remembered face,
With genial smile that we are fond to trace,
Engraven there shall sometimes find a place;
And human happiness shall ever there
Be labor'd for; and virtue, vestal fair,
Shall on our pages write her morning prayer,
And strew her flowers and her vigils keep,
And weave bright garlands for her votaries,
And smile with those that smile, or weep with those that weep,
And sing her softest, sweetest melodies.

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The good man's lessons shall recorded be,
On silver lines in types of shining gold,
That future ages may, admiring, see
How good, how great men were in days of old.

An azure light oft crowns the sun-set glow,
Pure as if shed from unseen angel's wings,
Blent with the tints of heaven's own arching bow,
And o'er the closing day a glory flings.

So, o'er the good man, at his closing hour,
His noble goodness o'er his memory brings
A glorious halo, as the withering flower
Bathes, with its richest breath, the zephyr's wings.

The high, pure genius of our mystic art
Shall sit upon our tripod and preside
O'er every page, with singleness of heart,
In all her truth and in her mystic pride.

Pure as the dew drop of the op'ning dawn,
Calm as the breathings of the vernal air,
Each moral and each censure shall be drawn;
Our guide shall be the Compass and the Square.

Constantine, Mich., Nov. 13, 1868.

A TRUE STORY FOR MASONS' WIVES;

Or, ... Why the Writer Embraced Masonry.

One evening in the summer of 1864, in the village of Great Bend, Pa., we took a walk for pleasure. On returning homeward we approached a lowly dwelling in the village, at whose entrance we observed a group of persons standing, whose looks assured us that they were sorrowful; from their countenance, not only, but from the subdued tones in which they conversed together we inferred this to be the case. Being acquainted with some of them we naturally approached, not so much to inquire the cause of their grief as to sympathize with them, should they disclose the occasion of it.

An invitation was extended us by one of them to enter, which we accepted, accompanied by a few of the gentlemen whom we met at the entrance. With hardly light sufficient to see clearly the objects in the apartment, we discerned in one corner of the room a couch, upon which was lying a fellow man in the last stages of consumption. For years previous he had struggled with this hereditary foe, and now here he had been overcome, and for weeks and weeks had lain, looking, not for his recovery, since that hope had been extinguished, but for his release by death. After waiting a few mo-

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ments, that the disturbance occasioned him by the entrance of a stranger had subsided, we inquired as tenderly as we could whether we might be of any service to him? He tried to answer, but the wasted condition of his lungs quite forbade him. He *looked* the gratitude which his tongue failed of verbally expressing.

His wife stood near, and succeeded, with broken sentences, more intelligibly in answering us. She assured us that there would be no need, she thought, of any service from us, since the members of the Masonic Lodge there had with the greatest kindness attended to his wants, procuring medical skill, tenderly watching over him night by night, beside supplying her table with food for herself and little ones.

No observation of ours in public or private life has ever led us to look upon an instance of such utter and entire helplessness as the case of this fellow man presented. So sensitive had his lungs become from extreme exhaustion that in bringing to his lips, not suddenly, but gradually, the medicine in readiness, he recoiled from us with a startle that amazed me. The explanation was, the condensed condition of the atmosphere and its increased motion, too, occasioned by that slight movement of my arm, almost suffocated him, so wonderfully sensitive had his lungs been rendered by disease. All that could be done was done by his Brother Masons to alleviate his truly deplorable condition. This they continued cheerfully to do till his body, wasted both by sickness and the weariness of tossing to and fro upon a couch that afforded no relief, ceased to have strength sufficient to retain within its attenuated compass that spirit so long chastened by Him whose tender mercies are over all his creatures.

Just as our brother died, ere the lamp went out in the temple of his body, he said to us, with a brokenness of speech and a sepulchral tone that will never cease to be remembered by us, "If—it were—not—for the kindness of my Brother Masons, I don't know what I should have done, nor what would have become of my family during this long sickness."

Thus he died, asseverating with his latest breath the benignity of that Order which I always admired and since have learned to venerate and love.

Upon God's own day they buried him. Hiring a special train, they took the body of this lowly but upright brother who had had of late so weary an existence, and interred it as if he had been one of the nobles of the earth. At eve the funeral cortege returned, the faces of those composing it serene with the thought of having performed a duty which, though sad, was not irksome. In discharging it, they climbed up a hill-side whose ascent was most difficult, and rendered all the more so by the insufferable heat that beat upon them and the prolonged thirst and fasting of twelve long hours, to which they were subjected. Yet they were strong with the joy of having done all they could to express their affection and respect for one of

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their departed number, and to solace her heart from whom the object of her purest affection had been taken.

This incident, similar ones to which are constantly transpiring throughout this unhappy world of ours, left its lesson on our mind, which there will sacredly remain while life shall last.

Here was a fellow-man, with a family whom he loved, as you or I love ours, entirely dependent on him for their sustenance, and yet himself as dependent upon others, by reason of his prolonged sickness, as an infant upon its mother. To our certain knowledge, based upon his dying testimony, he would have undergone privation that would have not only shortened his life, but filled his closing moments with unutterable anguish. Had not the Free and Accepted Masons of Great Bend, Penn., where the brother lived and died, assisted him, his lot would have been that just described.

There were three churches there; but they had all they could attend to in meeting the necessary expenses of their respective churches, which can no more go on without money than hotels can be kept up, or railroads projected and laid out and kept in running order without the cash.

Impressed with the good which this noble Order was distributing as freely as God's own beautiful sunlight rays, our heart was irresistibly drawn toward it, that with it we too might bear some part in ameliorating the temporal woes of the race of man. This work, we have been long ago convinced, the various religious bodies are at present entirely inadequate to accomplish.

The numerical disparity between those composing such bodies and those who from various reasons have as yet not identified themselves with them, is too great at present to admit a different conclusion. The means possessed by the former are insufficient both to carry on their own most laudable enterprises relating predominantly to man's spiritual welfare, and also to meet the constantly recurring exigencies incident to the physical woes and pecuniary depression endured by man.

As the continuation of a common fund like that spoken of in sacred history, occurring about A. D. 34, would probably work greater damage than good, there is a necessity at present for such beneficent organization in our midst as Masonry. Wishing to join the Order, I presented my request to the Great Bend Lodge; it was favorably received, and in due time my request was granted. From that hour till now I have been increasingly gratified with the step which I deliberately took, guided therein by the promptings of my better nature and the suggestions of my Maker's inner voice. The vow which I then freely and thoughtfully made, I have since, with equal freeness and equal thoughtfulness, reaffirmed within the silent inclosure of my own soul, and—

High heaven that heard that solemn vow,
That vow renewed shall daily hear,
'Till in life's latest hour I bow
And bless in death a vow so dear.

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THE SPANISH BOURBONS.

No. I—Parentage of Queen Isabella.

By J. S. C. Abbott, author of "History of Napoleon I." "History of Napoleon III." etc.

The Spanish Bourbons have been long, proverbially, a degenerate race. The recent dethronement of the dynasty, in the person of Queen Isabella II., has called general attention to the past career and the present position of the family. The following brief sketch of the parentage, birth, marriage of Isabella, and her expulsion from the throne, will probably be read with interest.

At the commencement of the present century, when the principles evolved by the French Revolution were upheaving all the thrones of Europe, Charles IV. sat upon the throne of Spain. He was a dissolute old man, whose whole life had been devoted to luxurious indulgence. Regardless of the political storms which were agitating all the nations of Europe, he seemed incapable of any energetic action, or even of the conception of any generous or patriotic idea. Spain was to him merely an estate from which there was to be wrested, by every ingenious device, the largest possible sum, to be squandered by him and his courtiers in shameless voluptuousness.

He had married a Neapolitan princess, Maria Louisa. She was as corrupt as her husband. Perhaps it was not possible for her to be more so. The pollution of the court cannot be described. It is admitted by all; denied by none. Neither the King nor the Queen made any attempt to disguise their profligacy. Both of them had become so corrupt as to lose not only all sense of religious obligation, but even that sense of honor which usually accompanies nuptial vows. The guilty favorites of the King, and the paramours of the Queen, undisguised, unabashed, mingled with the courtiers amid the festivities of the palace, in scenes of sin and shame which could scarcely have been exceeded in the courts of the most degraded of the Roman Emperors or of the Babylonian Kings.

In the body guard of the King there was a handsome young soldier by the name of Manuel Godoy. He became the especial favorite of the Queen, and, strange as it may seem, of the King also. There was no attempt to disguise the guilty relations existing between Godoy and Louisa. And yet the King was so lost to all self-respect as not only cordially to acquiesce in that relation, but also to make Godoy his confident and friend. There seemed to be an understanding between the King and the Queen that neither of them should interfere with the untrammeled license of the other.

Wealth and dignities were lavished upon Godoy. Though he never gave any evidence of statesmanlike ability, he must have been a man of considerable tact and cunning. He gathered all the reins of government in his own hands, and for a time reigned absolute monarch of Spain. The King, entirely devoted to pleasure, did not wish to be annoyed with the cares of state. He therefore gladly accepted the relief which the paramour of the Queen

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readily afforded him. In consequence of a treaty of peace which he effected, he received the title of the "Prince of Peace," by which title he is generally known in Spanish annals. Such was the condition of Spain, under the Bourbons, when all the thrones of Europe were trembling beneath the thunders of the great battles of Marengo and Austerlitz.

"Every day," said Charles IV. to Napoleon, "winter as well as summer, I go out to shoot from morning till noon. I then dine and return to the chase, which I continue till sunset. Manuel Godoy then gives me a brief account of what is going on, and I go to bed to recommence the same life on the morrow."

Louisa had three sons, Ferdinand, Carlos and Francisco. Ferdinand, the heir-apparent to the throne, was, at the time of which we write, about twenty-five years of age. He inherited the characteristic traits of both father and mother, possessing but little education or mental ability, being very profligate and entirely devoted to dissipating pleasure. Louisa expressed her estimate of this son in saying, "Ferdinand has a mule's head and a tiger's heart." The heir-apparent was anxious to ascend the throne, and was exasperated in seeing all the power of the kingdom in the hands of Godoy, whom he mortally hated. As his father, Charles IV., was in comparatively vigorous health, and gave no indication of any intention to die, Ferdinand decided to attempt to expedite his departure by administering to him poison. At least so his parents say, and we are not aware that Ferdinand ever took any special pains to deny it.

Godoy detected the plot. Ferdinand was arrested. No one supposed that he was the child of Charles IV. It is therefore, perhaps, not surprising that the old King should have been very eager to send him to the scaffold. A mother's love is generally proof against any amount of ingratitude or sin. But the wretched Louisa had no mother's love in her heart. She hated her son, and was equally anxious with the King that he should be removed from their way by an ignominous death. Godoy both feared and hated the young prince, and was determined upon his destruction.

But the populace of Madrid espoused the cause of Ferdinand. They could more easily make allowances for what they deemed youthful indiscretions, than for the scandalous lives of hoary old debauchees. Intense excitement pervaded the streets of Madrid. Excited masses, ripe for insurrection, swarmed in the squares of the city. Portentous mutterings were heard. Cudgels rang upon the pavements. Poniards gleamed in the lamp-light.

The gilded chariot of Godoy appeared in the street. It was the spark in the magazine. Fearful was the explosion. Stones, clubs, brickbats and every other attainable missile were hurled at the wretched man. His horses were goaded to the utmost speed. A rushing, roaring mob pursued. The carriage entered the portals of the palace and the oaken doors closed behind it. Like the

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rush of ocean tides, the frenzied mob encircled the buildings, so numerous, so maddened, that the few troops stationed there for the defense of the favorite did not dare to fire upon them. The terror-stricken man fled to the garret, and, rolling himself up in some old mats, covered with the accumulated dust and cobwebs of ages, concealed himself behind a chimney. The mob dashed in the doors, swept through halls, parlors, chambers. The palace was sacked, sofas, mirrors, paintings, all the luxurious furnishings of wealth were hurled from the windows, broken into fragments and burned upon the pavements.

Every room, crevice, corner was searched for the wretch. Sharp edged knives were drawn. Assassination is the pastime of a Spanish mob. Godoy, almost smothered in his burial amid rags and dust and spiders, trembled in every nerve as he listened to the angry tramp, execrations and menaces which surrounded him. But his concealment eluded the search. The night came, and its long hours of terror passed slowly away. The day dawned. The sun attained its meridian and sank again in darkness. Still Godoy dared not move. The second night came, and the roar of the mob, swelling through the palace and through the streets, fell appallingly upon the ear of Godoy. The King and Queen had no energy of character, no courage of heart, even to attempt to interfere and save him.

Thirty-six hours had tolled. The wretch was dying of thirst and hunger. In the dim light of the third morning he crept from his concealment, and stealthily endeavored to find his way down some back stairs in search of food. A watchful eye detected him. The alarm was given. The cry ran through the streets, and the mob again rushed to seize their victim. Godoy, pallid and haggard with starvation and terror, was dragged out of doors, his clothes soiled and torn, his hair disheveled, and as they were hurrying him to the lamp-post, a squadron of the King's mounted guards came clattering through the streets to his rescue. Two of the stoutest of the grenadiers seized him, one by each arm, between their horses, and dragged him upon the full gallop, partially suspended from their saddles, over the rough pavement to the nearest prison. Half dead with fright, starvation and bruises, he was thrust into a cell and the iron doors closed upon him. He was now safe beyond the reach of the mob.

The surging masses, thus baffled, were only the more exasperated. They now rushed to the palace of the King, demanding the release of Ferdinand, the dismissal of Godoy, and the abdication of the crown in favor of Ferdinand. Charles and Louisa were terror-stricken. The storms which had overwhelmed the Bourbons in France were now howling around their throne. Visions of dungeons and of the guillotine appalled their guilty spirits. The King, to appease the mob, issued a proclamation dismissing Godoy and abdicating the throne in favor of his well-beloved son, Ferdinand.

The fear of a violent death had

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driven the King to this measure. It was a perfidious act, to which he had been driven by threats, and which he had no intention whatever of respecting. Charles IV. immediately wrote to Napoleon to assist him to regain the crown which his son had thus forcibly wrenched from his brow.

"I have resigned," he said, "in favor of my son. The din of arms and the clamor of my insurgent people left me no alternative but resignation or death. I have been forced to abdicate. I have no longer any hope but in the aid and support of my magnanimous ally, the Emperor Napoleon."

Ferdinand also, well aware that he could not retain the crown, should the Emperor espouse the cause of his father, wrote to Napoleon in the most fawning phrases of sycophancy and adulation.

"The world," he said, "daily more and more admires the greatness and goodness of Napoleon. Rest assured that the Emperor shall ever find in Ferdinand the most faithful and devoted son. Ferdinand implores, therefore, the paternal protection of the Emperor. He also solicits the honor of an allianee with his family."

Thus both father and son appealed to Napoleon for help. To understand the curious events which ensued, and which resulted in the removal of the Bourbons from the throne of Spain for several years, it will be necessary to turn back a few pages in the book of history. The scenes which we have above described took place in the year 1807.

A few months before, England, Russia and Prussia had formed a new coalition against Napoleon. The Prussian army, two hundred thousand strong, headed by Frederick William the King, commenced its march upon France, and, entering Saxony, compelled the King to join the alliance. "Our cause," said Frederick, "is the common cause of *legitimate* kings, and all such must aid in the enterprise." The Emperor Alexander, anxious to wipe out the stain of Austerlitz, was hurrying across the plains of Poland with two hundred thousand soldiers in his train, to join the Prussian King in his march upon Paris. England, with her omnipotent and omnipresent fleet, was crowding the shores of the Mediterranean and of the channel, dealing her heaviest blows upon any exposed point, and striving with her gold to lure other nations into the coalition against the Republican Emperor, the monarch of popular choice, whom they stigmatized as "the child and the champion of democracy."

With deepest sorrow Napoleon gathered his strength to meet the rising storm, which he had done nothing to provoke. In the *Moniteur* the Emperor had made an appeal, in the following terms, to the combined monarchs who were threatening him:

"Why should hostilities arise between France and Russia? If the Emperor of France exercises a great influence in Italy, the Czar exercises a still greater influence in Turkey and Persia. If the Cabinet of Russia pretends to have a right to affix

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limits to the power of France, without doubt it is equally disposed to allow the Emperor of the French to prescribe the bound beyond which Russia is not to pass. Russia has seized upon the Crimea, the Caucasus and the northern provinces of Persia. Can she deny that the right of self-preservation gives France a title to demand an equivalent in Europe? Let every power begin by restoring the conquests which it has made during the last fifty years. Let them re-establish Poland, restore Venice to its Senate, Trinidad to Spain, Ceylon to Holland, the Crimea to the Porte, the Caucasus and Georgia to Persia, the Kingdom of Mysore to the sons of Tippoo Saib, and the Mahratta States to their lawful owners; and then the other powers may have some title to insist that France shall retire within her ancient limits."

As the Emperor left Paris for the campaign of Jena and Auerstadt he said to the Senate: "In so just a war, which we have not provoked by any act, by any pretense, the true cause of which it would be impossible to assign, and when we only take arms to defend ourselves, we depend entirely upon the support of the laws and upon that of the people, whom circumstances call upon to give fresh proofs of their devotion and courage."

Napoleon was soon at the head of his army, and by skillful manœuvres had so effectually surrounded the Prussians, cutting them off from all their supplies, that he felt sure of a signal victory. Under these circumstances he wrote as follows to the King of Prussia:

"SIRE—I am now in the heart of Saxony. Believe me that my strength is such that your forces cannot long balance the victory. But wherefore shed so much blood? To what purpose? Why should we make our subjects slay each other? I do not prize victory which is purchased by the lives of so many of my children. If I were just commencing my military career, and if I had any reason to fear the chances of war, this language would be wholly misplaced. Sire, your Majesty will be vanquished. At present you are uninjured, and may treat with me in a manner conformable with your rank. Before a month has passed you will treat, but in a different position. I am aware that I may, in thus writing, irritate that sensibility which naturally belongs to every sovereign. But circumstances demand that I should use no concealment. I implore your Majesty to view, in this letter, nothing but the desire I have to spare the effusion of human blood. Sire, my brother, I pray God that he may have you in His worthy and holy keeping.

"Your Majesty's good brother,

"NAPOLEON."

No reply was returned to this letter. The evening of the 13th of October, 1806, had come. Both armies were prepared for a desperate battle. At midnight Napoleon was bivouaced upon the summit of a high and steep hill, called the Landgrafenberg. The camp fires of the two hosts, spread over an extent of eigh-

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teen miles, illumined the sky. It was a gloomy hour. The forces opposed to each other were nearly equal. Alexander, as we have mentioned, was hurrying forward with two hundred thousand troops. Should the Emperor be worsted in the conflict, Austria, Sweden and all the minor monarchies would immediately fall upon him.

Napoleon was roused from a transient sleep to read important dispatches which were placed in his hands. These dispatches informed him that the Bourbons of Spain, while professing friendship and alliance, had entered into a secret treaty with England to join the allies should Napoleon be defeated. They had agreed to cross the Pyrenees with a powerful army and to attack France in the rear. There was never a more unprovoked act of treachery. Napoleon, as he folded the papers, calmly remarked, "The Bourbons of Spain shall be replaced by princes of my own family."

The next morning, in the terrible conflicts of Jena and Auerstadt, the Prussian host was shivered and scattered as by the fabled thunderbolts of Jove. Godoy and the Spanish Bourbons were terrified by this unanticipated result. They instantly sheathed the sword which they had drawn, disbanded their armies, and hypocritically sent an ambassador to *congratulate* Napoleon upon his victory. The Emperor smiled as he received the document, saying, "This letter was intended for the allies; the address simply has been changed."

Such were the relations existing between France and Spain when the insurrection at Madrid drove Charles IV. from the throne. The event was unexpected to Napoleon, and he seems not to have been a little embarrassed as to the best course to pursue. Charles IV. and Godoy were so despised and hated that it would be in vain to attempt to restore them to the throne. If it were indeed true that Ferdinand were the wretch that rumor described him to be, and that he had actually endeavored to poison his father, Napoleon could not consistently advocate his claims. To remove them both by violence, and place one of his brothers upon the throne would exasperate anew all the dynasties. After much reflection, Napoleon wrote to Ferdinand that he could not come to a decision until he had fully investigated all the charges brought against the Spanish prince, for that he could not think of forming an alliance with a *dishonored* son.

On the 15th of April, 1808, Napoleon with Josephine arrived at Bayonne, a small town on the French side of the Pyrenees. The next day he wrote to Ferdinand:

"You will permit me, under present circumstances, to speak to you with truth and frankness. I pass no decision upon the conduct of the Prince of Peace; but I know well that it is dangerous for kings to accustom their people to shed blood. The people willingly avenge themselves for the homage which they pay us. How can the process be drawn up against the Prince of Peace without involving in it the Queen and the King, your father?

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Your Royal Highness has no other claim to the crown than that which you derive from your mother. If this process degrades her, your Royal Highness degrades your own title. The criminality of Godoy, if it can be proved against him, goes to annihilate your right to the crown. I say to your Royal Highness, to the Spaniards and to the world, that if the abdication of Charles IV. is unconstrained, I will not hesitate to acknowledge it and to recognize your Royal Highness as King of Spain."

Ferdinand was at this time doing everything in his power to blazon abroad the shame of his mother, and to bring Godoy to trial as her paramour. Napoleon endeavored thus delicately to intimate to him, that by dishonoring his mother he dishonored himself, and invalidated his own title to the crown. But this wretched mother was so lost to all sense of shame that she reproached her son with being the child of ignominious birth, telling him to his face, and in the presence of others, that her husband was not his father.

Ferdinand hoping by a personal interview to secure the support of Napoleon, repaired to Bayonne to meet him. He was accompanied by a magnificent escort. Charles IV. and the Queen learning of this movement, resolved also to hasten to Bayonne to plead their cause before the sovereign who, at that time, held the destinies of so many monarchs in his hands. Godoy followed after. Thus, unexpectedly, Napoleon found the whole royal family of Spain suppliants at his feet; for Charles had taken with him his two younger sons, Carlos and Francisco.

In our next we shall give an account of the scenes which ensued, and of the measures which Napoleon adopted to obtain from all of them the renunciation of their rights to the throne, and to place the crown which he thus obtained upon the brow of his brother Joseph.

Masonic Affairs in Chicago.

The past month in Chicago has been one of unprecedented activity and of corresponding importance. Of the twenty-five Lodges here established, all except four have just elected their officers for the ensuing year. The installation services of many of them have already been suitably performed, and the remainder are soon to be with equal appropriateness.

The well-earned presents to retiring officers have been numerous and generous. The Lodges are in good condition generally, so far as we have obtained information, both as to pecuniary affairs, and, what is of vaster importance, in the reputation they sustain before the community, based upon the character they confessedly possess.

General devotion to the interests of the Order has been personally observed by us in the prompt and full attendance during the recent almost unexampled and continuously cold weather. The commendable rigorousness displayed by the W. M.'s in the examination of candidates for advancement, as well as by those examining visitors from abroad prior

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to their admittance, is another indication of healthfulness among us. These facts, with the extraordinarily full, and in some instances overwhelming, attendance of members at the election of officers, in which no one is permitted to participate unless all dues are fully paid, evince an ardor of attachment on the part of our Chicago brethren that would make it entirely easy for each of them to vow with the lip: "Let my right hand forget her skill, and my tongue cleave to the roof of my mouth, if I prefer not Masonic institutions and their welfare above my chief earthly joy."

Benjamin Franklin a Devout Mason.

We have recently heard an elaborate discourse in which it was attempted to be proved that this eminent Brother Mason was *not* an Infidel. Previously in our life we have listened to less able efforts, showing that he was not an *Atheist.* The fact that such public denials of Franklin's deistical and atheistical position have been made by the parties in question, and whom we personally know, are presumptive evidence that the necessity existed. We are aware that still, in some sections of our country, and among good men, too, the same or similar erroneous views are entertained.

It gives us the sincerest pleasure to refute both of these charges, while the evidence in its general import, and especially in its analysis, is ample to convince all of their entire untenability.

During that memorable period of our national history, at the Philadelphia Convention of May, 1787, when for about five weeks neither sun nor moon nor star appeared to enlighten their discussion, and no very small tempest of angry words lay on many of them, this eminent, God-fearing Mason, with the dignity of more than fourscore years supporting him, calmly arose and said:

"In the beginning of the contest with Britain, when we were sensible of danger, we had daily prayers in this room for divine protection. Our prayers, sir, were heard and graciously answered. All of us who were engaged in the struggle must have observed frequent instances of a superintending Providence in our favor. To that kind Providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity. And have we now forgotten that powerful Friend? or do we imagine we no longer need His assistance? I have lived, sir, a long time, and the longer I live the more convincing proofs I see of this truth—that GOD *governs in the affairs of men.* And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid? We have been assured, sir, in the Sacred Writings, that 'except the Lord build the house, they labor in vain that build it.' I firmly believe this, and I also believe that without His concurring aid we shall succeed in this political building no better than the builders of Babel; we shall be divided by our little, partial, local interests; our projects will be confounded, and we ourselves shall become a reproach and a by-word down

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to future ages; and, what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing government by human wisdom, and leave it to chance, war and conquest: I therefore beg leave to move, that henceforth prayers, imploring the assistance of Heaven, and its blessing on our deliberation, be held in this assembly every morning before we proceed to business, and that one or more of the clergy of this city be requested to officiate in that service."

The general tenor of this splendidly worded motion offered (but, to the everlasting shame of its rejectors) *not adopted*, shows to the cursory reader of it his religious position. Particularly in the analysis of it, fuller and more complete is evidence adducible confirmatory of the same results, and may be arranged in the following order:

He was not an Atheist, nor can any Mason be such.

He believed in the existence of a Supreme Being, not, however, as the Hegelian philosophy teaches—a cold, impersonal Infinite, but in an intelligent, affectionate Deity.

He reposed confidence in the doctrine of Providence, even in those tender interpositions of it that respect the feelings of a falling, expiring sparrow—and *of course* to those which relate to the happiness of erring *man*.

He appealed to the Great Light of Masonry with an assurance that compels us to believe that he accepted as a fundamental principle its Divine origin, and its Divine origin as a *whole;* for the reference to "Babel," and the free quotation, "except the Lord," etc., are both from the more ancient Hebrew writings called the Old Testament Scriptures, while the allusion to "the falling of a sparrow" is confessedly borrowed from the later Greek writings known as the New Testament Scriptures.

We have disproved, then, what we proposed, and from two somewhat distinct, yet convergent lines of thought—the general and the analytic import of Franklin's own public confession upon this memorable occasion, established the following proposition: that Benj. Franklin was a devout Mason, and a positive believerin Providence also, as well as in the divine origin of the Sacred Scriptures, whatever the views of our readers or our own may be upon these several points.

Masonry in Peoria.

PEORIA, Dec. 28, 1868.

EDITOR STAR: As we have just had a refreshing season in the fraternity here, it may not be uninteresting to your readers to hear about it. We have in Peoria four lodges, a Chapter, a Council and a Commandery. Two of these lodges and all of the higher bodies united in getting up a grand installation festival, at which the officers of all these bodies were inducted into their seats in regular form.

The spacious lodge was filled to its utmost capacity with members of the fraternity, their families and friends, and the ceremonies were very impressively performed by the installing officers. Prof. Swentzel's

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quartette sang some stirring Masonic odes and hymns, which added greatly to the interest and pleasure of the occasion.

The names of officers, for want of space, have been necessarily omitted.

P. M. Henry E. Seley installed the officers of the Lodges, assisted by P. M. W. B. Whiffen as Grand Marshal. P. M. E. H. P. Wm. E. Dodge installed the officers of the Chapter, assisted by P. M. B. T. Bourland as Grand Marshal. P. T. I. G. M. Wm. Rounseville installed the officers of the Council, assisted by P. T. Q. G. M. Michael E. Erler as Grand Marshal. P. E. C. Louis Keyon installed the officers of the Commandery, assisted by P. M. Justin E. Dow as Grand Marshal.

After the close of the installation ceremonies, the whole company repaired to the Peoria House, where the Past Sir Charles H. Deane had prepared a bountiful and luscious repast, at which about two hundred persons were seated. Bro. B. L. T. Bourland presided, assisted by Bros. Lewis Keyon and Samuel Tart as Vice-Presidents.

The supper finished, the following sentiments were read by the President and responded to by various brethren in an animated and happy manner:

THE SENTIMENTS.

1. *The Two Saints John*—Early patrons of Masonry, and faithful exemplars of Masonic practice.

2. *The Law of Masonry*—"Do unto others as ye would that they should do unto you."

3. *The Religion of Masonry*—Reverence to God, and charity toward man.

4. *The Politics of Masonry*—Obedience to law, and respect for the officers chosen to enforce it.

5. *Universality of Masonry*—In every country Masons are found.

6. *The Design of Masonry*—To give peace to the world.

7. *The End of Masonry*—When faith shall be lost in sight, and hope in fruition.

8. *The Enemies of Masonry*—"Father, forgive them, for they know not what they do."

9. *The Memory of the Dead of Peoria Lodges*—In silence and standing.

10. *Our Mothers, Wives, Sisters and Daughters*—Masons in everything but the power to wield the tools of our profession; we admit them always except when at labor.

Everything passed off in the most satisfactory manner, and every person felt it was good to be there. Many of them expressed their conviction that it was the *very best* festival that has ever been given by the Masonic fraternity in Peoria. A few moments before 12 o'clock the company dispersed to their homes, well pleased with the way in which the evening had been spent.

—A good story is told of two ministers, who lived not one hundred miles from Angus and Mearns. One Rev. brother was complaining to his co-presbyter—who was a man in authority, and could be witty when he chose—that his manse was very uncomfortable, from the kitchen upward, or downward, including the study, which, he said, was very damp. "It's a strange thing, Mr. ——," said the superior, "if your study is so damp, how you manage to bring so many dry sermons out of it."

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MY MOTHER'S SONG.*

In the warm chimney corner the old cradle stood,
With my mother's low chair by its side,
And we rocked in that harbor so safe and so good
Ere we launched on life's billowy tide.
When I gaze on that cradle my mother's low song
Seems to steal on my ear as of old,
And I long to go back to my childhood again,
And be safe in the dear loving fold.

CHORUS. O, the cheery old song that our mother would sing,
'Twas the cure for all sorrow and fear,
And my heart grows bright as in days that are gone,
As its tones fall again on my ear.

We are gathered around the old fireside to-day,
Weary women and tall, bearded men;
But the quick tear will start in the steadiest eye,
When the old song is sung once again,
And our mother's blue eye has a soft absent look;
And her glasses grow misty and dim,
For there's one who was wont to be soothed by that song
Who has joined in the angels' glad hymn.

CHORUS. O, the cherry old song that our mother would sing,
'Twas the cure of all sorrow and fear,
And my heart grows bright as in days that are gone,
As its tones fall again on my ear.

There's a change in the voice that was clear as a bell,
And the soft hair is white as the snow,
For our mother has long walked the rough path of life,
And her footsteps grow feeble and slow;
But her love to her sons is a mooring as strong,
And it holds them as lightly and free
As it did when they rocked within sound of her voice,
On the boughs of the old fam'ly tree.

CHORUS. O, the cheery old song that our mother would sing,
'Twas the cure for all sorrow and fear,
And my heart grows bright as in days that are gone,
As its tones fall again on my ear.

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THE NOVA SCOTIA DIFFICULTY.

We give to our readers, with the editorial filtration or dilution, the following strange proclamation, extracted from the *Craftsman and British-American Masonic Record*, of last month. For each reader to decide in his own mind, as he peruses it, what are and what are not its points of weakness, and then verbally state the same and discuss them, if practicable, with his neighbor, will aid in developing a jurisprudential skill which is lying dormant in many minds—minds possessing original intellect enough to be first-class guides to those perplexed in reading such an article:

MASONIC PROCLAMATION—SAINT ANDREW'S DAY.

GRAND INSTALLATION.

By the Right Worshipful the Hon. Alex. Keith, Provincial Grand Master of Nova Scotia, New Brunswick, and Prince Edward Island, and the Masonic jurisdiction thereunto belonging; Honorary Member of the Grand Lodge of France.

NOTICE is hereby given that the Annual Meeting of the Provincial Grand Lodge (under Scottish jurisdiction) will be held at Freemason Hall, on MONDAY, Nov. 30, at HIGH 12, for the purpose of installing the Provincial Grand Lodge Office Bearers for the ensuing year.

The Masters, Wardens and Members of the several Scottish Lodges are hereby summoned to attend such Grand Lodge.

The Office Bearers and Members of *English Lodges*, and all such members of the Craft as are in good standing with this Provincial Grand Lodge, are also fraternally invited to be present on this occasion.

By order of the R. W. Grand Master.
GEORGE FRASER,
Prov. Grand Secretary.

☞ The Office Bearers of Athole Lodge, No. 361, R. S., for the ensuing year, will be installed at the Hall, at half-past 10, on the forenoon of the same day.
G. FRASER, W. M.

The above proclamation appeared in the *Morning Chronicle* of Nov. 28th. We must say it is surprising to find the R. W. Hon. Alex. Keith, occupying the distinguished position of District Grand Master under English authority, endeavoring to mislead the Masonic fraternity by assuming titles and positions which he cannot maintain. In the first place the R. W. Brother claims Masonic jurisdiction over Nova Scotia and New Brunswick. Now, it is well known by every Mason in the Dominion, that the Grand Lodge of Nova Scotia was formed in February, 1866, and is the supreme governing power of that Province, and as such is recognized by almost the whole Masonic world. In New Brunswick all the Lodges, with but two exceptions, united in the formation of a Grand Lodge in that Province, and which has already been largely recognized. Even prior to its organization, R. W. Brother Clinch was appointed District Grand Master in the place of Brother Keith. But beyond this Brother Keith could never claim the Masonic jurisdiction over Nova Scotia, New Brunswick, or Prince Edward's Island, either as Provincial Grand Master under Scotch authority, or District Grand Master under English authority. For it is a well known principle of Masonic law that any country, State, or Province in which Masonry has never been introduced in an organized form, by the establishment of a Grand Lodge, is ground common to all Masonic authorities of the world; and it is competent for any

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Grand Lodge to establish a Lodge in such unoccupied territory. Therefore, the Grand Lodges of England, Scotland, or Ireland, never had supreme Masonic jurisdiction over the Provinces before mentioned, for, if a requisite number of Masons in either Nova Scotia or New Brunswick, previous to the formation of the Grand Lodges in said Provinces, had petitioned any Grand Lodge for a Warrant of Constitution to establish a Lodge, such Grand Lodge would be perfectly competent to grant the same, and the Grand Lodge granting such authority would have as much jurisdiction over the Province as the Grand Lodges of England, Scotland, and Ireland. At the formation of the Grand Lodge of Nova Scotia all the Scotch Lodges in the city of Halifax united in the movement, and surrendered their Warrants to R. W. Brother Keith, the then Provincial Grand Master, who should have forwarded them to the Grand Lodge of Scotland—but instead of which he reissued those of Athole, Keith, and Scotia, to a number of Brethren, most of whom were unaffiliated Masons. On the 19th day of December, 1866, M. W. Brother W. H. Davis, Grand Master of Nova Scotia, publicly proclaimed the said Athole, Keith, and Scotia Lodges, as clandestine, and the members thereof suspended. It is deeply regretted that this farce—for nothing else can it be called—should have been allowed by Brother Keith to be re-enacted.

The officers of the said so-called Provincial Grand Lodge of Scotland were selected in the following order:

Athole Lodge—Senior Warden, Treasurer, Secretary, Director of Music, Bible Bearer, Director of Ceremonies, two Stewards, Jeweler, and Tyler.

Keith Lodge—Substitute Master, Junior Deacon, two Stewards.

Scotia Lodge—Deputy Master, Junior Warden, Senior Deacon, Sword Bearer, Architect, Pursuivant, two Stewards.

By the above it will be seen that although Brother Keith claims Masonic jurisdiction over Nova Scotia, New Brunswick, and Prince Edward's Island, he has been compelled to form his so-called Provincial Grand Lodge with three Lodges only, all in the City of Halifax—two of which (Keith and Scotia) have not held a meeting for over twelve months, and have been declared clandestine, and are so looked upon by all the Grand Lodges which have recognized the Grand Lodge of Nova Scotia. Such an illegal proceeding should be discountenanced by every member of our beloved Order. This has been the third time the same thing has been done, and since the last installation, in November, 1867, two of the Lodges have not even made a pretence of holding a meeting. Such was the wonderful meeting for installation, as announced under the high-sounding titles, for Nov. 30, 1868, at high 12.

— Why are ships called she? Because they always keep a man on the lookout.

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Proceedings of Grand Lodge of Mo.

The Annual Communication of the M. W. Grand Lodge of the State of Missouri met at St. Louis on the 12th of October, 1868.

From M. W. Grand Master William E. Dunscomb's report we learn that throughout the jurisdiction every thing relating to Masonry is hopeful. Harmony and peace and order prevail, while, as sequences, not only is the individual membership of the several Lodges multiplying greatly, but the number of the Lodges themselves is rapidly increasing. Forty-two dispensations have been granted, and in every case the petition has been accompanied with endorsements and recommendations emanating from unusually high sources. Some of these take the places of those which perished, and their memorial with them, among the devastations incident to the late war.

The decisions, some of which touch the most vital points in Masonry, we shall from time to time give our readers.

Strangely enough, in that section, as well as in others farther north, an unfriendliness has been manifested toward an institution of which that noble man and nobler Mason, Gen. Lafayette, affirms, that "Masonic institutions in the United States affords an important pillar of support and union to its free institutions and happy form of government."

Bro. Dunscomb says, in referring to it: "Certain parties, and even certain religious denominations, have seen fit to array themselves against our beloved institution, as dangerous to the well-being of society and subversive of religion. Why such charges should ever have been made, or why they should now be revived, I cannot imagine, unless it be to subserve personal, selfish ends. Masonry teaches its members to be true to all their obligations as men. It does not array itself against religion, nor even claim a position of equality with it, but is content to be as a handmaid to it, in ministering to purposes of human benefaction. But I have called your attention to this subject simply to say, that when thus attacked and slandered without cause, it does not become us, as Masons, to return 'railing for railing,' but rather, by doing our duty, by keeping our Order free from all unworthy intruders, by guarding well our own and each other's character and conduct, to "put to silence the ignorance of foolish men."

These words and this spirit are purely Masonic, and worthy to be imitated by all who are identified with our pacific and fraternal institution.

Deserved Honor to a Deceased Tiler.

Brother Past Master William B. Schnider, Grand Tiler of the Grand Lodge of Pennsylvania, and a member of Lafayette Lodge, No. 71, was probably known to most of our readers who have spent any length of time in Philadelphia.

The members of Franklin Lodge, No. 134, have appointed a committee to confer with Lafayette Lodge, No. 71, upon the propriety of erecting a monument to this most faithful and laborious brother, now ceased from

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his earthly tiling. His own Lodge cordially and promptly responded by the appointment of a committee to co-operate at once in so noble an enterprise.

The deceased brother is indeed worthy of a monument of marble, and also of that monument of grateful remembrance which all who knew him carry about in the sacred niche of the sanctuary of the memory.

Bro. Schnider's grandfather and father successively occupied the position of Grand Tyler throughout their generation, and now we learn that *his* son has been appointed his successor to supply the place so ably filled and so lately vacated by this widely known and deeply missed brother.

THE ORDER OF NATURE.

A Revealer of Man's Supremacy.

By nature we mean the present world in its entire range, from unorganized matter up to man. It is in its conception a whole, a system. It is a pyramid starting in the lowest forms of nature and growing up to a point. It is a circle in the compass of which all converges toward a center, and is held in union with it as a complete whole. We find that creation begins in an incomplete way in unorganized matter, crystalization, etc., and grows toward a higher perfection, till at last it culminates in man, which is its highest point. Man may be called the microcosm in which all beneath him comes to a completion —in him all nature becomes intelligent and intelligible. Man is the mirror from which it is reflected.

All the lower forms of nature, crystalization, vegetable, and animal, reach their height especially in the human body. The relation between the lower and the higher is inward—not so, however, that the one can pass into the other: vegetable becomes mere animal, and mere animal man—but one sphere loses itself in the other, is taken up in it, as its proper completion. The lower cannot get into the higher, but it foretells and foreshadows it. The higher still, however, includes the lower; as, for instance, man has animal life, the animal has vegetable life, and the vegetable the lower form of organized matter. They are actually taken up and held in living union with the higher—so that the human body, and through it the soul, includes these lower forms of existence, though they themselves are transferred or transubstantiated into what is above them.

With this order and process agrees the account in the first chapter of Genesis. First, the division of the dry land from the waters; then vegetable life, "grass, the herb yielding seed, and the fruitful tree after his kind," whose seed is in itself upon the earth—a kind of secondary creation, self-production of nature from beneath up; then animal, in the same way, by the secondary law of creation; then at the close comes the solemn, crowning act, "Let us make man," etc. Here the work of nature is finished; this is the end of nature's organic development; it culminates in man, who is head and lord over all—first

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in his body, but this itself in the soul. The soul, as a microcosm, collects, represents, and reflects back the true and proper idea of nature. The soul is, therefore, on the side toward nature, kindred with the living spirit of nature. Nature has its climax in the soul, in the form of intelligence and will.

The animal, being in this sense a product of nature, has no mind, but only instinct, blind; yet it has that which is allied to mind, and in man the higher stadium of nature becomes such. The animal has also, therefore, no will, being only under the power of nature's blind force.

This primacy of man—of the human soul — includes, however, more than nature in its highest form. It involves a higher sort of existence. The soul of man is more than the life of nature carried to its climax. It is by its very constitution inwardly related to another world. Thus in Genesis, after the completion of nature's process to the highest, there was the creation from above down to meet that from below up. He breathed into man the breath of life. This was, therefore, the infusion of a life above nature, regarded as a simple *physical* system. (The moral, with its powers of reason and will, may be termed *hyper-physical*, though not strictly *supernatural*.) This is signified by man's creation in the image of God. Thus he stands related to a higher order, and in a higher source.

The soul is inwardly related to a higher world—not merely the climax from earth up—but also the product from heaven down. He is from God as well as from nature.

It is by virtue of this relation to a higher order that the natural can pass over into the supernatural. Hence, also, the physical passes over into the moral. There is, however, an important difference between these two conceptions. The physical is blind—blind powers—as the life of a plant, growth of plant or animal. This is only a dark adumbration—but the animal or physical, that which belongs to the mere order of nature in its development from beneath upward, cannot be moral. The physical nature is under the power of forces over which it has no control, working upon it, not from itself, but from around, behind, and beneath. Not so man; — if so, he could not be moral. The moral is found only in the sphere of reason and freedom. His life would be helpless and hopeless; he would face back again on nature, were it not for his moral constitution. This gives him a home in the hyper-physical, and gives him his true vocation.

The source of the moral is, therefore, necessarily transcendental, *i. e.*, it is no product of any law or forces belonging to the physical — the source of the moral is above nature; it is a new force in creation, meeting nature at its climax, introduced from above into the constitution of the world. It lies in man's nature as lord of the lower world that he should be above it; it lies in the nature of him as the image of God that he should have a source also in the higher, in God; it lies in his

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nature that he should have a certain independence over against nature. This is involved in the conception of his freedom; he is not to be ruled by nature, and stand blindly in the power of time and space. Morality is, therefore, not mere nature, nor physics.

This side of man, therefore, comes not out of mere nature—it is no product of its powers as vegetable or animal life. There is provision made for it in the higher powers of the soul. He stands related to the invisible through these higher powers, as truly as he does on the natural side to this world through the senses. It is the office of these higher powers to govern. Hence, by virtue of them it is that he has dominion over himself and this lower world.

The powers in question are placed in the soul of man for this purpose, and in their own nature are fitted for such mastery over his life and over the world. But to be equal to their office they must be true to their own law. This is not in themselves, much less in the lower world, but only in God. They are to *image* his attributes, that is, to be in subordination to the invisible and infinite. Failing in this, they have no power to fulfill their own office.

This office of the higher powers requires their own freedom to be under subjection to their own law. In this is their strength—by virtue of this, then, is dominion. All strength is under law. So in nature. All things are strong only in their proper place; and so under law. So the planets, plants, and animals. So in society—in the family—in the State.

These higher powers, in which there is this strength and dominion possible, are in and from God. The higher nature of man has its end and rule in God. These powers are the powers of the Infinite. In the sphere of this relation to the Infinite they have their only normal use. They are not infinite themselves, only of the infinite; set toward the infinite as their proper source and end.

They are God's image in man—the mirror of the real unseen. They are not abstract—they must have the infinite for their proper contents—hence they reflect these eternal ideas. Form and contents must correspond. Reason must have truth as its contents. So also conscience; it may be in error, but this is not its normal life—it rests in the infinite. Will must also have its ground in the infinite. It is formed for liberty; not to be under blind powers and forces, as instinct or the senses. The power of choice is not itself freedom, though it be the necessary condition of freedom, its proper *form*. But the form must have its proper contents also—its right, informing substance—to be this idea in full. This implies that the choice may fall on truth or error. The object, the contents of freedom, must be good. God is good. He is holy. The will that has these contents is free. The will, having its law in the divine nature, is free when it answers to that nature. Thus mere liberty is not freedom—this is *arbitrium*—for it may seek the lower as its contents.

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Freedom rests in the infinite as its contents. The attributes of God meet in man's spirit; and the higher powers of man are an endeavor toward these contents. Here, then, is harmony of the human and the divine; and here is the perfection of morality and physics. This harmony is religion; and thus in religion alone have we true morality. In its consummation alone is the moral possible.

Now this whole constitution of life, from the highest power of soul downward to unorganized matter, is what we are to understand by the "order of nature." The natural is not the material world merely—not merely the body in its relations to the natural world. Nature is that constitution as a whole, beginning in the lowest forms of creation and ending in the highest—in man; where it reaches that part in man which rests in the unseen and eternal side—will, reason and conscience. When all this nature is subordinate to the higher, it is in its normal state. All this is the order of nature so far as man's constitution is concerned. It includes the physical, the moral and the religious; and, when these are in their just and proper relations, then is nature in its normal form.

Before the fall, man had not the power to generate out of himself life; but he had power to keep his relation, all suspended on condition of free obedience. There was a harmony between him and nature, and him and God, which held all nature in its subordinate place, and there was room for the saying that all was good, "very good."

We cannot now conceive properly of this normal state of nature, though there are some hints afforded us in Scripture; and it comes also within the reach of reflection.

One characteristic of that state of man was entire self-government—full mastery over his nature; and, *second*, through his body, rule over his inclinations, so that his life was free and easy. All the lower in him was subordinate to the higher. He was also so over the physical world as to make the language of the eighth Psalm proper to him, verses 6, 7 and 8. These are glimpses of this supremacy which came to view in the mortal life of our Savior—still more so in His glorification. This supremacy made Him so far independent of nature, that He was not necessarily under the power of death. He died willingly, and could have chosen not to die.

X. Y. Z.

January 1st, 1869.

[The author of this article will pardon us for informing our readers that in penning the above he has become a practical exponent of his own theory; for the article has been thought out and written amid severest rheumatic suffering, but the *spiritual nature* subjugated the *physical*, and demonstrated, without intending it, the doctrine inculcated. —Ed.]

— What every person addicted to the use of profane language should do—swear off.

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EMBARRASSMENTS INCIDENT TO EXCESSIVE GALLANTRY.*

Myself I dressed all in my best, and with some surplus cash,
I started for the matinee—I thought to cut a dash;
The house was fill'd with beaux and belles as happy as could be,
And to my cost my heart I lost while at the matinee.
My love had curls and teeth like pearls, and wore a saucy hat,
And when she peeped from under it my heart it went pit-pat;
Among the crowd of beauties there no other could I see,
That could compare with her I met while at the matinee.

CHORUS.—Repeat—My love had curls, etc.

Along with other "pretty boys," just as the play was o'er,
I took a good "posish" to stare close by the exit door,
And as my charmer came along I made so bold and free
To offer her my company home from the matinee;
She took my arm and with a smile, as bright as morning dew,
She says my name is Angeline—now pray, sir, who are you?
I said my name was Clarence Charles, and that she was to me
By far the dearest girl I met while at the matinee.

CHORUS.—My love had curls, etc.

We strolled around an hour or more, as happy as two birds,
In telling her my fervent love, there was no lack of words;
I asked if she were free to wed, and if she would be mine?
She answered with a cunning leer, "I'll tell some other time."
Of course we had to have ice cream, fruit cake, and lemonade,—
Five dollars I was minus by the time the bill was paid;
Oh! then I saw her safely home, and there she promised me
Without a doubt next Wednesday she'd be at the matinee.

CHORUS.—My love had curls, etc.

We kept up our flirtation, often meeting after that,
Until one day I saw her home, oh! did not I feel flat,
As at the door a man we met, "My husband, dear," says she,
"This is the nice young man I met while at the matinee."
My heart felt like a piece of lead, I thought that I should choke;
The husband says, "My darling wife so loves a little joke."
Of course I tried to laugh, although the joke I could not see,
And now I shun the girls I meet while at the matinee.

CHORUS.—Now all young men of good advice just take a word or two,
In forming new acquaintances be careful what you do;
Don't let your charmers steal your heart until you plainly see,
That they're not like that girl I met while at the matinee.

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[From the New York Dispatch.]

"Tiler" or "Tyler."

Some may think it singular that we devote any considerable amount of space to the consideration of the difference of a single letter in a Masonic title when *idem sonans* is the result of both styles of orthography. We remember a series of lengthy articles that appeared some years ago, in which the difference between the word "tweedle" when joined to "dum," and the same word when joined to "dee," was very ably discussed, and much light, oblique and direct, was thrown in upon the grave matter. The hue of a fair lady's curl, or the color of her eyes, has sent the lances of knights against their antagonists' helms, and a fight *a l'outrance* has been the result. Now, this question of whether a Tiler is a Tyler or a Tiler, is of more magnitude than either of the matters referred to, and, as it is connected with the ancient history of the craft, which every enlightened Mason finds interest in studying, we are justified in giving to its consideration more than the two or three lines, hastily written, which we accorded to it in our last issue. We must start with the declaration that all of the important offices of Freemasonry are denominated from operative masonry, which cannot be denied. This being so, we must look into the history of the craft in its operative state, or when it was an institution of a speculative and operative character combined, for aid in getting at the meaning of its nomenclature. The art of tiling the roofs of houses is a very ancient one, and in all temperate countries the process has been practiced to some extent. The ancient Egyptians and Greeks used tiles for various purposes, but more especially for the covering of houses. The ancient Romans also used them, and gave them the name of *tegulæ*, from *tegere*, to cover. We have said that they were used, mostly, in temperate climates, for the reason that they were objectionable, owing to their weight, in countries subjected to heavy falls of snow. We, however, have seen them, in our younger days, on the roofs of houses in this city, and even now, in Albany, they are very frequently found. These facts show how directly they have been for ages connected with an important branch of operative masonry. But we can go further than this, and find tiles used in the fitting up of lodge rooms in modern times, and, by a parity of reasoning, may assume that when our brethren met on the highest of hills and the lowest of valleys, in the open air, when the roof tiling was the heavens, they used tiles as directly connected with the fitting up of their places of meeting; for the tessellated pavement is everywhere recognized as Masonic. We find it in every chart, in many lodge rooms, and it is not too much to assume that this pavement was laid in the open air. In ancient times, the tessellated pavement was laid with, or formed of small cubical tiles known as *tessellæ*, the diminutive of *tesseræ*; and mosaics of various patterns were formed with them. (See "T.," *Appleton's American Encyclopædia.*)

We find, then, that not only was the trade of a Tiler exercised in the roofing of buildings, but in the adorn-

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ment of their floors, also; for the same authority says that, arranged in patterns, tiles were much used by the ancients for the floors of public buildings, a fact that is borne out by the explorations in Pompeii and Herculaneum; and this kind of work can now be seen in the old buildings of Venice and Rome. We draw from these facts the irresistible conclusion that the comprehensive term of Masonry embraced the work of the Tiler as fully as it did any branch of the mechanic arts connected with the preparation of sand and lime, the making of tempered or untempered mortar, or the hewing and placing of stones, or the quarrying of them out. Following on, we are led to the conclusion that the workman derived his name from his trade. Throughout all of our reading upon this subject, we have always seen the word "*tiles*" spelt as we now spell it, with a very few exceptions, and it follows that a man who lays *tiles* should be a Tiler and not a Tyler. There is a reason for the use of the first word, or designation, as we use it; but none can be found for using it differently. A brother of high attainments, masonically, and as a scholar, whom we highly respect, but who wishes that his name should not be used, sends the following:

With deference let me give you an authority or two for spelling *tiler* tyler. Oliver's "History of Initiation," published by Spencer, London, 1841, speaks of the "tyled recesses of the lodge." Oliver's "Book of the Lodge," published in 1864, throughout the book the word is spelled *tyler*. "Hutchinson's Lectures," page 3, speaks of "the tyled lodge." "Stray Leaves from a Freemason's Note Book," London, 1846, at page 129, he makes use of the words "closely tyled." Are you not complying with modern taste in changing y to i, as in the word taylor, now spelled tailor, and perhaps tyle into tile.

We can only say that we have an authority to set off against the one quoted. We extract the following from the Cyclopædia of Freemasonry, under the title of "Tiler." See the reprint of Oliver's work by R. W. Bro. Macoy:

TILER—An officer of the lodge whose duty it is to guard and keep the doors of the lodge. The name is derived from operative masonry. A *tiler* is one who covers the roof of a building with tiles. So the guardian or sentinel of a lodge is said to tyle or cover the lodge from all inspection or intrusion on the part of the uninitiated.

Another brother sends us the following memoranda:

In Webster's Dictionary, Springfield edition, 1867, I find: "TILER—A doorkeeper or attendant at a lodge of Freemasons. (In this sense written also Tyler.)"

In the proceedings of the Grand Lodge for 1868 (see list of officers) the word is spelled "Tiler."

In Mackey Lexicon of Freemasonry the word is "Tiler."

Bacon says: "The tiler is one whose occupation is to cover buildings with tiles."

Webster says that the word Tiler comes from the Saxon "Tigel" and from the Danish "Tichgel," both, it will be seen, spelt with an "i."

Brand, in his Encyclopedia of Science and Art (see "Roof"), spells the word Tile.

Spiers and Surennes give the word

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Tiles in English and *Tuiles* in French (pronounced *twile*); and here it will be seen that the second vowel governs the sound. Of the excellence of Spiers' great work we need not say a word.

We respect the opinions of those who differ from us on this little matter, but still clinging to our first hasty belief, respectfully lift our Tile, and modestly suggest that the official referred to is a TILER. When the question first arose we thought a rose

"By any other name would smell as sweet,"

and still being of that belief, beg leave to suggest that the subject should not be a Masonic *casus belli*, and that the Tilers themselves will care but little how they are spelled, so long as their spells at the door are short. "Y" should they?

SURGERY BY LIGHTNING.—The London *Lancet* says: "A boy of twelve, belonging to Korsk (Western Russia), who used to walk with a crutch, on account of anchylosis of the right knee, was on horseback in the fields, when he was over taken by a violent storm. After a severe clap of thunder the horse ran away, and the boy, completely stunned, fell to the ground. When his senses returned, and he tried to rise, he found that his right leg was gone. His uncle, who had ridden by his side, and his own horse had disappeared. The poor boy, at first somewhat collapsed, fell asleep. His companion, however, at last returned, after having secured the horse, and on examining his nephew he observed that the right leg was entirely wanting. The patient's shirts and clothes were in shreds, and burned along the seams, and on the body were many scars. The boy was conveyed to the village in a cart, suffering severely in the stump, and much alarmed at the hemmorrhage, which, however, soon stopped. A few days afterward Dr. Ragowitch found a regular wound as usually made by the amputating knife, surrounded with grandlations, and presenting in the centre a few gangrenous spots. The division had been effected by lightning, through the superior extremity of the tibia, the patella and femur being intact. The healing of the wound was very rapid, and by the use of ordinary means. The severed leg was found on the grass several days after the accident, just where the boy had been thrown from his horse. It was quite dried up, and emitted no smell, the tibia being quite black, and stripped half down the leg. These facts are mentioned in the *Berl. Klin. Woch.*, No. 21, 1868, and guaranteed by Dr. Sycyanko."

— Dear old Mrs. Squoggs relates that the doctor directed her to take medicine three mornings, skip three, and then dose three more. She obeyed the directions to the letter, and now says that though it was dreadful hard for one of her years and stiff joints to skip like an antic little lamb, she believes that that part of the prescription did the business for her.

—A side issue—woman at the creation.

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JURISPRUDENCE.

Unmasonic Conduct Prior to Initiation.—A Lodge has the right to discipline a member for an unmasonic offense committed previous to his initiation. When he petitioned the Lodge for initiation, if he had been guilty of a crime which the investigating committee failed to ascertain, he practiced a fraud upon the fraternity in presuming to make his application for the degrees, and for this fraud, as well as for the offense itself, he is certainly amenable to his Lodge. I am aware that a different ruling prevails in some other jurisdictions, but my decision seems to be in full accordance with the spirit and object of our institution.—*Grand Lodge of Missouri.*

Non-Payment of Dues and Voting. Just as long as a brother's name is upon the roll he is in good standing and can vote, no matter how much dues he may owe. Any departure from this principle would be unwise and unsafe. The constitution says that members in arrears for one year's dues "may" be stricken from the roll. If the Lodge suffers their names to remain there, it has a right to do so, and they have all the rights and privileges of members in good standing, and they undoubtedly are such.

Such is the recent decision of R. W. Bro. R. D. Holmes, of New York.

Prohibiting the Initiation of Candidates.—A member of one Lodge has no right to prohibit the initiation of a candidate into another. He may submit his objections to the Master, the committee, or any member, and it is for either to determine whether they are sufficient.

Master Mason Made in the Army.—A Master Mason made in an army Lodge, subsequently affiliated with a regular Lodge, dimitted therefrom, and applied for membership in a Lodge in this Grand Jurisdiction. I decided in this case that a Master Mason presenting a dimit from a regular Lodge with which this Grand Lodge is in fraternal communication, must be treated as though he were made a Mason in a regular Lodge; but that a Mason hailing from an army Lodge and desiring to affiliate, must, under our law, take the same steps as a profane, and pay the regular fees.—*Grand Lodge of Missouri.*

Non-payment of Dues and Expulsion.—The barbarity of expelling, for non-payment of dues, is justly attracting a good deal of attention, and in time it is to be hoped that Grand Lodges generally, or at least in America, will follow the example set by New York, and mercifully strike delinquents from the roll with a reasonable chance of being reinstated. The editor of the "Masonic Review" says, very properly:

"The propriety of expelling a member from all the rights and privileges of Masonry, for non-payment of dues, has long been, in our mind, a questionable proceeding. The offense is simply a violation of the rules of that particular Lodge, and nine times out of ten is caused by forgetfulness or inability; yet the punishment is the same as though the man had committed burglary or stolen a horse. Our convictions have

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always been that a Lodge has the right to expel a member from membership in that Lodge for any violation of its rules, but *not* from all the rights and privileges of Masonry. We think the Grand Lodge should place an interdict on the Lodges in relation to such proceedings, so that the punishment might be in proportion to the offense."

Masons under Charges.—According to Masonic law and Masonic usage, charges made and pending against a member of a Lodge do not debar him from the usual rights of members, such as balloting in all cases except upon his own guilt or innocence of the charges against him.—*Hubbard, G. M., Ohio*, 1857; *Hubbard's Digest, p.* 12.

The accused, when on trial before the Lodge, cannot be allowed to vote on any question growing out of his own case, nor can he be present in the Lodge while the question of his guilt is being considered or the penalty determined.—*Indiana Masonic Constitutions, p.* 52.

A member of a Lodge under charge is not only entitled to an impartial trial, but is entitled to vote on the admission of candidates, and to take part in all the labors of the Lodge up to the time he may be found guilty. —*Bro. Holmes, of the New York Dispatch; approved by C. Moore, of the Review*, Vol. xxxiii, No. 5, p. 281.

A brother is not under censure from the mere fact that charges are preferred and are pending against him in the Lodge. Some improper or unmasonic conduct must first be proved against him, and he must be found guilty by a vote of the Lodge, before he can be said to be under the censure of the Lodge.—*Com. Alabama*, 1857, *Chase's Digest, p.* 336.

THANKS.—The very excellent Lecture on "Freemasonry," in the December number of THE MYSTIC STAR, was sent us by our reverend brother E. M. Whitney, of Pekin, Illinois, to whom we return many thanks. May he some time remember our successors. J. B.

LITERARY NOTICES.

REV. J. S. C. ABBOTT being one of our new correspondents, we congratulate our readers and ourselves in securing the services of this fascinating writer and entertaining historian, who, though not a brother Mason, nevertheless cherishes the highest admiration for our noble institution. His first article, which appears in this number, is worth much more than the subscription price of the magazine for several years, while the information which it and the subsequent ones will contain is indispensable to a correct understanding of the true condition of that intolerant, persecuting, tottering empire.

"THE KEYSTONE," one of our most welcome exchanges, is about to be established on a firm basis, literary and pecuniary means for this purpose having been furnished most freely.

We cordially wish our distant neighbor the fullest realization of his most reasonable expectation.

"THE MASONIC RECORD."—This new Masonic monthly—No. 1, Vol. I.—has reached us, and is full of Masonic information.

The Craft of Tennessee have reason to congratulate themselves in having so able an editor as Bro. John Frinell, Grand Secretary of Tennessee, to conduct it. We add it with pleasure to the number of our exchanges.

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THE HISTORY OF FREEMASONRY AND MASONIC DIGEST, embracing an account of the Order from the building of Solomon's Temple; its progress thence throughout the civilized world to 1858; the introduction of modern degrees called Masonic, and the first written History of Masonry in the United States. To which is added the Old Charges and Ancient Regulations as collated by order of the Grand Lodge of England, in 1772. Also, the Spurious Laws as published by Dermotte; a code of Masonic Jurisprudence, illustrated by the Author's Answers to Questions of Law and Usage; a Dictionary of Masonic Terms, descriptive of Masonic Jewels, Regalia, etc., etc. By S. W. S. MITCHELL, M. D., P.·. G.·. M.·., G.·. H.·. P.·., and P.·. G.·. C.·. of Missouri. Sold to subscribers only. Fifth edition, revised and enlarged, in two volumes, pp. 720 each. Griffin, Ga. Published by the author. 1818. Address W. B. Kerney, general agent, Chicago, Ill., care Western News Co.

We had intended to review this book and direct the attention of our readers to it, but, after perusal, we find that impossible. We are so astonished and amazed at the comprehensiveness and completeness of the work, that we desist at the very threshold of our undertaking, fully impressed with our inability to do it anything like justice within the limits of any ordinary review. The work is comprised in two volumes of about 720 pages each, elaborately bound in red morocco and gilt, and contains the most complete history of Masonry ever printed, and more worthy a place in the good man's library than any other book of the kind. Though so admirable, it is not, however, perfect, as the author himself ingenuously confesses; there are several points of Masonic law in which there is room for a difference of opinion, and we think improvement could be made in some particulars, of the plan of arrangements. Nevertheless it is by far the best book of the kind we have ever seen, and we coincide in the opinion of Gov. Brown of Florida, that, "If all the Masonic books ever published were placed in one pile, and Bro. Mitchell's in another, and I compelled to choose, I would take Bro. Mitchell's. I do wish it could be in the hands of every Mason. It is what we want to show, what is ancient Masonry and what modern manufacture." Extravagant as this estimate of the work may seem, it is the general one among the Masons of the United States. The light which the book sheds upon Masonry is such that we hope it may reach all who sit in our own degree of darkness; it rejoices us to announce that a light has arisen which will be to the Craft as a pillar of cloud by day and of fire by night. An invaluable addition to Masonic literature, its sale will necessarily be immense wherever Masonic light is appreciated.

The price of the two volumes is $10, and we assure every Mason that it would be intrinsically cheap at twice that sum. Whoever buys it will receive ample returns in securing an amount of valuable information which will be a perrennial spring of unalloyed pleasure while life lasts.

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YOUNG FOLKS' DEPARTMENT.

What One Little Kind Act Did for a Poor Crippled Boy.

About thirty years ago, there was a young man by the name of John Carter. He was the son of a hard-working man in England. He was merely taught to read and write, and that imperfectly.

In the spring of 1836 he went with some other companions to rob rooks' nests. He fell from a very high tree and was paralyzed throughout his body, except his head and neck.

While in this deplorable state, a kind lady called and saw him in his lonesomeness and helplessness, and she went home and brought him a book to read. In it there was a story, a true story, of a young woman who had lost the use of her hands and amused herself by drawing with her mouth. An idea was awakened in his rude, ignorant mind, and he thought, "Why can't I learn to draw with my mouth, too?"

He began to learn, but it was so hard and so strange that he was often discouraged and thought of giving up. But he kept on, day after day, and at last succeeded in drawing a picture.

He put the pencil between his teeth, his paper was fastened upon a desk placed upon his bed, and by the use of his lips and tongue, and head and neck, all gladly doing their part, he drew a very attractive picture. If any boy or girl reading this ever goes to Boston and calls on Williams & Everetts, they can see what the poor man, without the use of hands or feet has accomplished. He can draw a great deal better than many who have two hands and as many feet, and the best opportunities afforded them by their kind parents.

Cannot you and I, as we visit the sick, the poor and helpless, loan them a book, or buy them a bunch of flowers in spring time, and so make others happy while we live?

We close by saying that wherever this story is sold, there also what that kind lady who loaned the book had done shall be told for a memorial of her. J. S. H.

Masonic Enigma.

My 1, 4, 7, 3, 6, 8, 10, 5—the name of a musical instrument.

My 3, 2, 11, 8, 5, is something whose use is an evidence of civilization.

My 8, 3, 8, 5, 6—the name of one of the sacred writers.

My 1, 8, 12, 4—the name of some one studying this enigma.

My 3, 7, 8, 9—is what it is always too soon to learn.

My 3, 2, 5, 10, 8, 12, 2—the name of one of the parts of singing.

My 7, 9, 4, 12—the name of a harmless bird.

My 10, 8, 3, 5—resemble some men.

My 6, 4, 12—the name of a fowl.

My whole is the name of an eminent brother Mason.

To Old Subscribers.

Letters containing remittances, or on business of The Mystic Star *previous* to January, 1869, should be addressed to James Billings, Chicago, Ill., P. O. Box 1008.

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THE MYSTIC STAR.

"AND THERE WAS LIGHT."

Vol. X. A. L. 5869---April, A. D. 1869. No. 4.

MASONRY AGGRESSIVE IN PAPAL TERRITORY.

From official documents that have reached us we learn that ancient Rome, the metropolis of spiritual dómination, continues its hostility towards our Order. Despite such inimical influence against us, we learn from reliable sources that in various portions of Italy, where Masonry a few years since was proscribed with the severest penalties and its rites consequently practised in secret only, our institution has been permanently established, and the Masonic gavel resounds within hearing of the Vatican.

Portugal and Greece now have their Grand Lodges. The annexation of Hesse to Prussia has opened that country also to our Royal Art. In Austria, where from 1780 to 1790 Masonry enjoyed great prosperity but whose Lodges in 1795 were closed by the Imperial Government —concessions having been demanded by public opinion, have been made to its people. It has already enacted laws regulating the right of associations and the assembling of societies, and the day is not remote when that country will again see prosperous Lodges within its boundaries. Already the organ of the archbishop of Vienna expresses the fear that the *radicals* of that city are determined to establish Masonic Lodges.

Russia and Spain cannot much longer remain so far in the rear of the progressive movements characteric of the age. And although the Belgian Senator, Baron Della Failla, the presiding officer of a Catholic Congress that met at Mecheln, proclaimed in his harangue to that body that "they are the sons of the Crusaders and must undertake a crusade against the accursed unbelievers," *i. e.*, Freemasons in their midst.

Under the Prussian government, however, slanders against Freemasonry are no longer permitted to go unpunished. We are informed that the rector of a Catholic church at Cologne was condemned by the Correctional Court to pay a fine of 25 thalers, and to imprisonment for ten days, for an article insulting to Masonic Lodges, which he published in his paper, and for spreading falsehoods that would expose them to

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the hatred and contempt of the public. Such condign punishment has been earned, unintentionally, perhaps, by some one or two of our ministerial brethren with whose names we propose never to disfigure our columns nor give them the notoriety which throughout their college and academic life they so ardently sought but never found.

It must be refreshing to every reader of the above article to know that an official representative of that waning power — the impersonation of arrogance in this world — has been taught by the process of mulcting and confinement, that the Masonic order in Cologne has rights which may not be impunibly violated.

TEMPERANCE, A MASONIC TENET.

BY J. S. HANNA.

The subject of intemperance received so noticeable a share of attention in the various Masonic bodies convened of late, as to establish presumptive evidence in our mind that such frequent and earnest notices were demanded.

We are not aware that our Order is distinguishably prone to excess in any practice deserving condemnation—yet the *tendency* of one excellence of our institution is liable, to say the least, to degenerate into an evil.

The cultivation of the social qualities of the brethren, in relation to festive occasions, opens a door wide and fearful, to the ingress of habits which too oft are disclosed upon such occasions not only, but amid the ordinary circumstances of every-day life—at home and abroad—in the parlor and on the street, and what is worse still, by brethren high in office, and respected, despite their dissipating practices, on account of their ability as jurists amid the variety and contrariety of official decisions.

The juncture of such respect for one excellence with disrespect for vicious inclinations tends to diminish the latter, we believe, invariably. This leads, of course, to a diminished detestation of the vice itself. In turn, a decreased abhorrence of this sin prepares the way for personal indulgence therein by him in whose bosom the utter and intrinsic turpitude of intoxication has in any sense been lowered.

Any brother possessing such a character damages a Lodge in various ways. He perverts one of the distinguishing principles of Masonry into a source of humilition; for what man not himself an inebriate, but will experience the harrowing incision of the Masonic principle of "perfect equality among the Brotherhood," as he sits beside *such* a character in the Lodge? What lady, with even an ordinary respect for her own and the reputation of her husband, brother or son, can help experiencing poignant degradation as such equality is held up to the outside world as one of the perfections of the Order?

Furthermore, if temperance is a tenet of the Order, why should its palpable violation be passed over so serenely, whether in the private life of the individual or upon public occasions when the many err through strong drink?

Even if wine were beneficial to

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health, what disciple of Masonry would not cheerfully abandon it could it be rendered *probable* that his influence would bring the Order into disrepute or encourage a brother emerging from the thralldom of intoxication to taste again the blighting cup? But when a *certainty* can be established in either or both of these particulars, what should be the promptitude in forming such a purpose? If he whose earnest manliness challenges the respect of all, could vow that if the use of *meat*, a necessity *we* think of health, should become the occasion of injuring a weak brother, he would not again eat thereof while the world standeth, surely we can vow that, if the use of *wine* by us lead any *from* temperate habits, and especially *back into intemperate practices* or mar the reputation of Masonry, we will no more drink wine while the world stands or Masonic principles exist, *i. e.*, for ever and evermore.

This, we believe, is the highest and most biblical principle that can be enunciated to regulate our conduct on this vexed subject. If a man has not real manliness of spirit to feel the force of such an appeal, no mere signature of his name on parchment can, we believe, uniformly bind him to honor his written engagement.

The utter and unallayed woe that comes upon wives, sisters, brothers, children and more distant relatives—themselves innocent of all blame—and the excruciating agony that torments those whose natures have been tampered with in the undescribed and indescribable experiences of *delirium tremens*, are enough, and more than enough, to induce any man entitled to this high title—any Brother Mason deserving of this higher honor, to vow in the solitude of his own soul and before the all-seeing Deity, that henceforth and forever he will abrogate all partnership whatever with those identified with intemperance in any shape or form—intemperance, which in the following lines discloses its sad effect not less in *condemning* the monomaniac hatred of a daughter toward the cup, and which called them forth, than in the anguish and degradation of that daughter, her father and mother, therein so pathetically set forth:

"Go, feel what I have felt,
Go, bear what I have borne—
Sink 'neath the blow a *father* dealt,
And the cold, proud world's scorn.
Thus struggle on from year to year,
Thy sole relief, the scalding tear.

Go, weep as I have wept
O'er that loved *father's* fall,
See every cherished promise swept,
Youth's sweetness turned to gall;
Hope's faded flowers strewed all the way
That led me up to woman's day.

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Go, kneel as I have knelt,
  Implore, beseech, and pray—
Strive the besotted heart to melt,
  The downward course to stay—
Be cast with bitter tears aside,
Thy prayers burlesqued, thy tears defied.

Go, stand where I have stood,
  And see the strong man bow
With gnashing teeth, lips bathed in blood,
  And cold and livid brow;
Go watch his wandering glance and see
There mirrored his soul's misery.

Go, hear what I have heard,
  The sobs of sad despair,
As memory's feeling fount hath stirred,
  And its revealings there
Have told him what he might have been
Had he the drunkard's fate foreseen.

Go to my *mother's* side,
  And her crushed spirit cheer,
Thine own deep anguish hide,
  Wipe from her cheek the tear—
Mark her dimmed eye, her furrowed brow,
The gray that streaks her dark hair now,
Her toil-worn frame, her trembling limb,
And trace the ruin back to him
Whose plighted faith in early youth
Promised eternal love and truth—
But who, foresworn, hath yielded up
This promise to the deadly cup,
And led her down from love and light,
From all that made her pathway bright,
And chained her there, 'mid want and strife,
That lowly thing—a *Drunkard's Wife*;
And stamped on childhood's brow, so mild,
That withering blight—a *Drunkard's Child.*

Go, hear, and see, and feel, and know
  All that *my soul* has felt or known,
Then look upon the wine-cup's glow,
  See if its brightness can atone,
Think if its flavor you would try,
If all proclaimed: "'T is drink and die!'

Tell me I *hate* the bowl!
  Hate is a feeble word—
I *loathe*, ABHOR—my very soul
  With strong disgust is stirred,
Whene'er I see, or hear, or tell
Of the dark beverage of hell."

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"FREE-BORN"—ITS DERIVATION.

The third of the "Ancient Charges," according to the copy of Anderson, in his edition of 1723, says: "The Persons admitted Members of a Lodge must be good and true Men, free-born, and of mature and discreet Age, no Bondmen, no Women, no immoral or scandalous Men, but of good Report."

* * * * *

What could have been the meaning which our ancient brethren attached to the word "free-born?" We find this word in the first place in the Ancient Charges from which we have quoted, and it is also introduced in the working of the Entered Apprentice's Degree.

Previously to 1720, there was but one degree in Masonry, and that one degree was certainly not the Entered Apprentice's Degree as we have it to-day, nor even the Fellow Craft's, although, in each, portions of the original one degree may have been found. Consequently it would be difficult, nay, at this day absolutely impossible, to prove whether the word "free-born" as now made use of in the present Entered Apprentice's Degree, formed any part of the verbiage of the primary single Masonic *Rite;* for the term *Degree* is a very modern invention, having reference to grades which anciently were not recognized. The fact that the term "free-born" is used in the First Degree, is, therefore, only of consequence as showing a certain correspondence with the language employed in the "Ancient Charges."

* * * * *

In the outset, we would here assert our opinion that, originally, the word could not have been used in the American sense, as the condition referred to in the American sense was not originally known to the English Masons, and therefore could not have affected the significance of their Masonic language. In England, the term, if at all anciently used in Masonry, had reference to an actual condition, under local laws and usages, which carried with it certain privileges, and not as having any reference to servitude whatever.

When a royal charter was anciently given to a borough or city, the inhabitants were made *free* of that borough or city. People coming in from the country, although not slaves,—country gentlemen, noblemen,—did not have the *freedom* of that borough or city. They could not, and would not, be authorized to transact any business, or open a store or workshop, within the limits of that city or borough, except by obtaining and paying heavily for a license for the purpose. The inhabitants who originally received the borough or city charter, were made thereby *freemen* of that place. The children of the freemen so made by the charter, as the freemen of London or York, or Liverpool, or Chester, or other ancient cities and boroughs, were the "free-born" for those places. The freemen, so made, and the sons of freemen, through all the time during which the charter might remain in force, were the only voters, the only legal business men, in those places of their own right. No carpenter, tailor, shoemaker, black-

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smith, or mason would be allowed to settle down in any of those chartered cities or boroughs, unless entitled to the freedom, so called, of the place, or unless "free-born," that is to say, unless the son of a freeman under the charter, or the regularly indentured apprentice of a freeman, for apprenticeship to a freeman of London or Liverpool or Chester or York gave the freedom of the place to such apprentice at the end of his servitude.

Further, royal charters were granted to the corporations, companies, or guilds, which practiced certain trades or callings throughout the country, or within certain borough or city limits. Thus in London, the fishmongers were chartered and made free to buy and sell fish, etc., under the charter. Thus the cutlers of Sheffield were chartered and made free with a similar meaning. Thus the freemasons were chartered and made free with the same reference. As to those who, under the charter, were not entitled to practice the art of operative masonry, they were cowans, black sheep, outside of the guild or corporation. The apprentice, however, who had been regularly and legally indentured, acquired his right to this technical freedom on the expiration of his term of service; but if "freeborn," that is to say, the son of a freeman, in this technical sense, he possessed the further right or privilege by inheritance.

There follows, from a consideration of the existence of these customs and usages among the people of England, from the most ancient times, with remnants of those customs and usages in these very days in which we write, that the term "free-born" had reference to birth,—to freedom of this technical description. The term had a distinct or positive reference to privileges of the nature to which we have alluded, to which the sons of these technical freemen were entitled by birth, or to which apprentices duly indentured might be *entered* (another technical term) after serving out their term.—*Masonic Monthly.*

Royal Arch Convention in New York.—A convention of the officers and members of the city of New York was held, commencing on the evening of Monday, 22d of March, under the direction of M. E. Companion Jackson H. Chase, Grand Lecturer of the Grand Chapter. Each night was devoted to instruction in the work and lectures, the attendance being very large. By request of the New York Chapters, the Grand Lecturer will devote another week, when he will commence his labors in the rural districts. From all quarters we learn that his mode of instruction has given the greatest satisfaction, and we doubt not his efforts will tend to promote uniformity of work.

In the countries from which we obtained our Masonry, all of the actual labors of the lodges, except, of course, the conferring of the higher degrees, were performed in an E. A. lodge, and this custom still prevails in many European jurisdictions.

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EXTENSIBILITY OF MASONRY.

Masons are frequently accused of being clannish by those who are ignorant of the moral, mental and intellectual workings of Masonry. They say that our deeds of kindness are circumbscribed to the members of the fraternity; that, while our sympathies are warm for the brotherhood, our hearts are frozen over in feelings for the world at large.

We acknowledge that the bitter enemies of Masonry, have impressed the idea upon many minds, that her teachings are unworthy the consideration of any honest person. But are these conclusions correct? Masonry teaches that it is philosophically true that when we become educated to acts of kindness towards the household of faith, and, in love, remember the widow and orphan in their afflictions, it will not cause us to neglect any of the distressed of earth's mortals; that when our hearts are brought into sweet harmony with love, and we become sympathetically moved by those of the order, it will thaw out our souls towards all. In fact, we cannot as citizens, as Christians, or as Masons, be happy unless our affections are drawn out, first, to our families and friends, and to the brotherhood embracing their household; secondly, to our people and nation; and thirdly, to the race of humanity. We are so constituted that our feelings of sympathy can not be half frozen over, with indifference for one portion of the world and at a welding heat for another part.

In the grand workings and unfoldings of the great principles of Masonry, they must sweep the entire circuit of the universe and encircle in its sympathetic embrace humanity everywhere. Yea, more. When the true import of Masonry sinks deep into our hearts and imbues our souls with the pure character of the great I AM, our sympathies must beat in harmony with beings of a higher sphere and nature. They must reach into that spiritual realm where angels rejoice over one sinner who repents. Masonry will not allow us to stop upon the narrow frith of selfishness or self-interest, to do good only to the brotherhood. We acknowledge that when we go out and embrace our masonic family-circle, our friends and those whom we love, our happiness is somewhat blended with theirs; our interests are identified—so much so that in some degree, we must rejoice or suffer together.

When the poor and sick suffer, Masonry does not blunt our feelings of sympathy and dry all the avenues to the heart. Acts of kindness and good deeds are performed through love. All have common interests, common feelings, and common sympathies for the woe-stricken sons of earth. Thus it is we find all of the same section of country, educated in the same schools, are drinking in the same doctrines, having interests in common with each other.

When a pestilence or a plague falls heavily upon a community, all are affected in a greater or less degree. None can live complete isolated and be exempt from the calamity or the prosperity of the country.

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And the greater the prosperity the larger the number, the nearer we come to practising the royal principles of Masonry. Consequently, Masons can not become clannish in practice and live the true precepts of the Order.

It is impossible for the profane to understand the necessity of our organization. All true votaries of Masonry know that there exists an absolute necessity for the secret workings of our fraternity. There is strength in one cord; but a large number united and made dependent upon each other, are not easily broken. The strong cords which bind us as a mutual brotherhood together in the form that we are, are necessary that we may accomplish our great mission, which mission is to spread the cement of brotherly love, enhance happiness over the earth indiscriminately, and thereby reach the topmost round in the ladder of happiness ourselves.

When we look out upon the broad sphere of action and usefulness, we find that the larger the number who are happy, the happier we are; the more those around us enjoy, the more intense will become our enjoyment; the more they suffer, the more we shall suffer. Our enjoyment and misery increase and decrease in exact geometrical proportion with others. Every phase of moral philosophy teaches this. If this is true, are we not justified in working in our associated strength and capacity to make as many happy as it is in our power? From the nature and genius of the principles of our institution, we cannot stop at the threshold of those who are with us.

When we learn Masonry in its high and true character, we shall find a spirit in it that will meet all the wants of the mind. We naturally want something which will destroy and break down the narrow clans, sects, and parties of the world and establish humanity upon a broader platform—upon a firmer and a deeper foundation than the exercise of sympathy with a few. Masonry permits us to manifest love not for our members alone, and pass by others. We are not to act the proud and pharisaical part of the priest and the Levite who selfishly passed down upon the opposite side, leaving the poor, bleeding object of humanity to suffer and die. No; our duty enjoins it upon us to be the good Samaritan: to have a heart to feel for the woes of others, and have an open hand to give relief. It was this kind of sympathy: this kind of love, and the performance of this kind of duty for which the *noble Reformer of Nazareth* was condemned. His great heart of sympathy for the poor, the lame, the halt, and the blind, distinguished him as a true philanthropist, and morally and heroically elevated him above all others. These traits of moral worth elevate all moral reformers of every age and clime. Every system and theory which cultivate and teach this, becomes popular with the good and great. And Masonry must rise here, or it will fall, and its resurrection into a higher life will be in proportion to the strict adherence of its members to the principles which are inculcated. Those principles must become more of a living reality with our fraternal brotherhood.

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One of the most prominent witnesses against us, is, that others see that Masons do not live up to their profession. And it is not enough for us to retaliate by saying we live as near to ours as others do to theirs. Ours is a broader system. We harmonize all shades and grades of faith, and bring a power to bear upon every sect and party to unite them in love, while others strive to harmonize only those of their own like precious faith. J. B.

The Softening Influence of Our Order. A True Narrative.

It was in the winter of 18—, when the Cherokee sloop-of-war dropped anchor in Leith roads, after a very stormy cruise. Having long labored under a pulmonary disease from a cold, I was sent ashore to recruit my health, and from the long boat I made my way to a Leith stage-coach —one of the most lubberly conveyances I ever traveled by, for the horses had scarcely anything like legs to stand on, and fairly came to anchor once or twice in ascending the steep hill called Leith Walk, the connecting link between the port and city of Edinburgh, whither I was bound.

On my arrival in the city, a Highland porter assisted me to alight, and preceded me to my dear home, where I was cordially received by my mother, brothers, and sister, and here my shattered hulk was laid up for repair; and, thanks to my kind family, I soon found myself in shipshape order to move about, and revisit the scenes so dear to my boyish days.

It was one night during my stay at home that I accompanied my brother to the ball of the Celtic Lodge of Freemasons, in the Carlton Convening rooms. The company consisted chiefly of Masons, many of them dressed in the Highland garb, or sporting ribbons and sashes of the clan tartan. On entering the hall, my brother and party were received with every welcome demonstration.

Some days after this *fete*, I asked my elder brother if he would advise me to become a Mason. He told me, what I thought then a strange reply, that he could not possibly advise me; I was at liberty to follow my own free will and accord. However, as he had no objection, I went to the Celtic fraternity, and next lodge night received the first degree.

From that time I became enamored of Freemasonry, and while on board the ship I gave my mind up to that study, and frequently, on our fishing excursions, dropped ashore to visit some lodge on the coast. It was a common remark on board, that if sailors had sweethearts at every port, I had brothers in every harbor. On one occasion I went ashore at Greenock, when a remarkable circumstance occurred, worthy of record.

On entering the lodge I found one of my superior officers there before me. Till that moment I was not aware of his being a brother, for on board the ship he was rather austere and repulsive in his manner to all beneath him in command—a deportment which I believe many of our commanders assume, from a notion that it is best calculated to secure obedience and respect.

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On this occasion our eyes met, and we were now for the first time on an equality; and I shall never forget the hearty manner with which he saluted me, not in the voice which thundered terrors to the crew, but in the bland tones of a brother.

While I remained in his Majesty's service, which was not long, I experienced many acts of kindness and civility from my gallant superior, who often conversed with me on masonic topics.

My leave-taking of him was most solemn and affecting; he entreated me to return back with him, but I could not. He shook his head mournfully, and murmured "Farewell!" I could see him keeping his eye on the vessel, till his figure became like an atom, and presently it vanished from my sight.

What a pleasing illustration is hereby afforded of Masonry softening the natures of superiors, and of sweetening relations of life which before are irksome and sometimes intolerable.

Tarbolton St. David was Robert Burns' mother Lodge. The phraseology of its diploma is purely that of St. John's Masonry. The designs of the diploma are the symbols of seventy years' age of the Craft, Royal Arch, and Templar, for this Lodge early wrought these degrees, while Faith, Hope and Charity, the square and compass, the trowel and plumb are traceable; so also are the "emblems of mortality," the crown, the sword, and the serpent. The letter G is suspended from the arch, and along its border is traced in Latin, "The light shineth in darkness, and the darkness comprehendeth it not."

The whole matter of the diploma is brief. It reads: "Let there be light." These certify that —— of the parish of ——, and county of ——, was regularly entered an Apprentice, passed a Fellow-Craft, and raised to a Master Mason in St. David's Lodge, No. 74, of the register of Scotland. Given under the seal of this Lodge, at ——, this—— day of ——, 17—, and year of Masonry 57—.

Burns was made a "Royal Arch Mason" in the Encampment of St. Abb's Lodge, in 1787.

Dedication.—The monument ordered by the State of Pennsylvania, to commemorate the Pennsylvania soldiers who fell in Mexico, has been erected in the Capitol grounds at Harrisburg, and the ceremonies attending its dedication will be held on May 26, 1869. The monument will be dedicated, we understand, by the R. W. Grand Lodge of Masons of Pennsylvania.

It is thought the procession will be one of the largest and finest displays of the kind in the State; both civic and military, firemen, Odd Fellows, Red Men, Masons, etc., will participate. The Commanderies of Knights Templar of this city have been invited; also the Grand Commandery of Knights Templar of Pennsylvania.

The Grand Commandery of Pennsylvania meets in Annual Conclave at Erie, Erie County, Pennsylvania, on Tuesday, June 8, 1869.

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THE BOURBONS OF SPAIN.*

No. IV.—The Reign of Ferdinand VII. Freemasons persecuted.

By J. S. C. Abbott, author of "History of Napoleon I." "History of Napoleon III." etc.

Immediately upon Ferdinand's restoration to the throne, he commenced a series of cruel persecutions of all the advocates of any constitutional restraints upon the absolutism of the government. Many secret societies were formed to diffuse the principles of popular rights. Among these the ancient and venerable order of Freemasons became prominent. The Inquisition denounced them all. General Porlier at Corunna attempted to head an insurrection against the crushing despotism. Some priests in disguise entered his camp of eight hundred men, and, by the terrors of fanaticism, incited them to betray their leader. They seized him, carried him into Corunna, where he was tried and sentenced to be hanged. The sentence was immediately carried into execution. Just before he was led to his death he wrote to his wife a pathetic letter, in which he said:

"Do not afflict yourself in consequence of the species of death to which I am doomed. The scaffold is dishonorable only to the wicked. To the virtuous it is glorious."

With firmness and dignity he met his fate. Long years of gloom and woe ensued while the Peninsula was deluged in the blood of its noblest sons. The Bourbons of Spain, elated by their unexpected restoration, sent the Spanish armies to unite with the combined dynasties of Europe to restore the Bourbons of France. Still the situation of the king was perilous. Conspiracies against him were continually springing up among the liberals of the great cities. With a bloody hand these movements were crushed.

For eight years Ferdinand had been a widower. For his first wife he had married his cousin Maria, a Neapolitan princess. It appears that she was an amiable, virtuous, and accomplished lady. Ferdinand, however, soon tired of her. He not only insulted her by his unblushing devotion to guilty favorites, but often treated her with coarse and brutal vituperation. After five years of wretchedness the unhappy princess died, in 1808, childless. It was currently reported that she was the victim of poison administered by his hand.

Ferdinand, anxious to secure the continuance of the direct line of succession, now decided upon a second marriage. He accordingly made proposals to his niece, Maria Isabel Francisca, daughter of the king of Portugal. His brother, Don Carlos, who was then heir presumptive to the crown, at the same time made proposals to the third daughter of the Portuguese king. The two sisters were then at Rio Janeiro, where the royal family had taken refuge when the court fled from Lisbon. They returned with a splendid retinue to Cadiz, and the two brothers and the two sisters were married with great pomp at Madrid, in September, 1816.

*Entered according to Act of Congress, in the year 1869, by J. S. Hanna & of the District Court of the United States for the Northern District of Illinois.

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Fortunately for the United States, Ferdinand was so pressed for money that he sold to our government, for five millions of dollars, the whole of that immense region then called the Floridas, extending from the Atlantic to the Mississippi and bordering the Gulf of Mexico. About a year after the marriage of Ferdinand, the young queen, Maria Isabel, in the midst of a very painful confinement, fell into convulsions and died. The infant was taken from the lifeless mother by the Cæsarean operation. The rite of baptism was immediately administered, when the babe gasped and died, and was buried by the side of its mother. This event occurred on the 26th of December, 1818.

Ferdinand, anxious, if possible, to save the crown from falling into the hands of his brother, Don Carlos, hastened to look up another wife. In August of the ensuing year he offered his hand to the princess Maria Josephine Amelia, niece of the Elector of Saxony. The marriage was solemnized by proxy in Dresden, and the young queen made her entry into Madrid the latter part of October. Not a year had passed since the bells now ringing the wedding chimes of Amelia had tolled the funeral dirge of Maria. All Spain seemed to be a dungeon where ignorance and oppression held undisputed sway. Every attempt at insurrection had thus far been quelled by the sternest energies of the prison and the scaffold. Still, no terror can permanently repress the spirit of liberty. Ferdinand was careful to place in all the important commands of the army, men devoted to his interests.

In the year 1820 a secret movement was organized against the despotism of Ferdinand, which secured the concurrence of nearly all the subordinate officers of the army. A young man named Riego, the son of an impoverished noble, was at its head. The first blow was struck at Cadiz, in the southern extremity of Spain, which has ever been the principal seat of the liberal party. Though the peasantry took but little interest in the movement, all the more energetic, intelligent, and restless spirits in the kingdom were roused. It is worthy of note that in this movement the cry was nowhere heard of "Down with the king." There was only the cry of "Give us the constitution of 1812." And even this demand was confined to the officers of the army and to a few citizens of the seaport towns.

In almost all popular uprisings, a few leading men control the masses. The conspiracy was of wide extent in the ranks of men who had arms in their hands. Its measures were sagaciously arranged. The insurrection spread to every garrison. The prisons were broken open and all the prisoners of state, numbering many thousands, and of the noblest spirits of Spain, were liberated. The superior officers, who adhered to Ferdinand, were arrested and held in close custody. As by magic, nearly every important port was in the hands of the insurgents, and the Constitution was widely proclaimed.

Ferdinand was struck with consternation. He knew not whom to

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trust. The army had slipped from his grasp. In all the cities, even in Madrid, the populace, ever ready to cry hosanna to success, began to side with the triumphant soldiers. The king, trembling and enraged, hypocritically issued a decree giving his adhesion to the Constitution and convoking the Cortes. Thus fell the detestable despotism of Ferdinand. Sir Archibald Alison, the unscrupulous advocate of aristocratic usurpation, in the following terms denounces this glorious popular revolution :

"Stained in its origin with treachery in the army and treason by the officers, even in the highest commands, the movement was brought about and rendered for the time inevitable by the revolt of the soldiery and their abandonment of the oaths they had taken, and of the sovereign under whose banners they were. History can find no apology for such conduct."

"This being the first instance," says Alison, "in which democracy had gained a decided victory since its terrible overthrow in 1814 and 1815, it made a prodigious sensation and everywhere excited the hopes and revived the expectations which had ushered in the march of the French Revolution."

It seemed for a time as though a new era of the recognition of human rights had suddenly burst upon benighted Spain. A supreme junta was formed in Madrid. The king appeared before it and took the oath of obedience to the Constitution. All the prisoners of state were liberated and imposing processions paraded the streets of the metropolis, greeted by the ringing of bells, the explosion of artillery, and every other demonstration of public rejoicing.

Thus far the revolution had been almost bloodless. But in this sad world of ours there is never a calm which is not succeeded by a storm. In Cadiz nearly the whole population of the city had assembled in the public square for a gala-day to celebrate the acceptance of the Constitution. A portion of the king's troops issued from their barracks, marched to the square, and opened a deliberate, deadly, and continuous fire upon the thronged mass of men, women, and children. A fearful scene ensued as the multitude in terror fled in all directions, pursued and massacred by the merciless soldiery. Four hundred and sixty were killed, and more than a thousand were wounded. This butchery taught the friends of the Constitution the character of the foe with whom they had to deal, and imposed upon them the necessity of adopting the most rigorous measures for public protection. The principles of a free government had no hold upon the masses of the people. Almost at any moment the priests and the nobles might regain their ascendency, and from the millions of the fanatic peasantry there might resound the cry, "Down with the Constitution. Long live our absolute king."

Under these circumstances the new Constitutional Government issued decrees depriving every Spaniard who should refuse to swear to the new Constitution, if a layman,

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of all honors, distinctions, and offices; if an ecclesiastic, his property was to be sequestered. The Spaniards who had sworn obedience to the Constitutional monarchy of Joseph Bonaparte, and who had consequently been exiled, six thousand in number, were permitted to return. It seems as though the progress from despotism to freedom must always be through a dreary wilderness of toil and trouble. There were three quite distinct parts of the government—the king and his ministers, the Supreme Junta at Madrid, and the Cortes. There rapidly sprang up a fourth party, consisting of numerous clubs composed of violent and reckless men who, in imitation of the Jacobin clubs in Paris, canvassed all the measures of government and endeavored to force the adoption of their own views by menaces of popular insurrection. The reign of the supreme junta was of but temporary duration, as it was soon to be superceded by that of the Cortes.

The Cortes was elected by universal suffrage. It is worthy of note that not a single grandee of Spain was elected, but three bishops, and only a few of the large landholders. This fact is probably to be explained by the supposition that the priests dissuaded the peasants from sending any representatives to the Cortes. Lawyers, merchants, manufacturers, and military men composed nearly the whole body. The priests were roused. They organized a junta in opposition called the Apostolical, unfurled a banner with the device, "Religion and the King," and rallied the peasants around them by thousands. There were many bloody encounters, these benighted peasants fighting to rivet the chains of their own debasement and servitude.

The Cortes or Congress commenced its session in Madrid on the 9th of July, 1820. The king and queen and the whole diplomatic corps were present. Ferdinand again took the oath of adhesion to the Constitution and pronounced a speech in which he solemnly pledged himself to maintain the *Constitutional* monarchy. The Cortes moved energetically and sagaciously in the direction of human rights. The order of Jesuits was suppressed and the law of entails restricted; all the monasteries but eight suppressed, and tithes were abolished. The clubs became very violent, demanding more radical reforms. The press incited new insurrections. The king vetoed the bill confiscating the property of monasteries. Discontent, anger, and confusion were everywhere. Mobs swept the streets. Soldiers, under the orders of the Cortes, shot insurgents down. Alas, for man! Law degenerates into despotism, and liberty runs into license. Where are we to look for the true and harmonious union of liberty and law? The surging masses in Madrid, seizing arms and ammunition, menaced the life of the king. The troops would not fire upon them. Ferdinand in terror signed the bill he had vetoed, and fled for refuge from Madrid to the massive walls and strong towers of the Escurial.

In the large cities the democratic populace broke into the monasteries

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and with violence drove out the monks and nuns. On the other hand, in the rural districts, the peasants protected the monks and nuns, and would not allow them to be ejected. The king, intrenched at the Escurial and guarded by zealous followers, refused to attend the closing of the session of the Cortes in November. In violation of the Constitution, without the ratification of the Cortes he appointed one of his partisan generals, Captain General of New Castile. It was evident that he was seeking to get command of the army and to inaugurate a counter revolution. The Clubs were thrown into a state of great ferment. The Cortes pronounced its sittings permanent. The word *dethronement* was now upon many lips.

The King, alarmed, returned to Madrid, accompanied by the Queen who was in very feeble health and who appeared careworn and wretched. Not one kindly word of greeting fell upon the ears of the King or Queen. The royal cortege was surrounded with a vociferating and insulting mob. Though protected by a double line of National Guards, revolutionary cries and menaces resounded on all sides. Ferdinand, pale and haggard, alighted from his carriage and hurried, though with trembling steps into the interior of the palace.

The most ultra of the revolutionists were now in power. All who cherished moderate views were dismissed from office. The Socialists made their appearance, demanding the entire overthrow of all existing institutions and the entire reconstruction of society upon the basis of equality of property. Ferdinand no longer dared to leave his palace. One day he ventured under the protection of a guard to go out in his carriage. The mob assailed him with hootings and stones. The guard charged them, and, wounding many, dispersed the rest. This roused the whole populace of the city. In a fearful tumult they surrounded the barracks to which the guard had retired, seized the obnoxious men and threw them into prison. Their lives were saved only by the King dismissing his whole guard and confining himself henceforth in his palace.

Something very similar to the French Reign of Terror commenced. A large number of persons, in the great cities, who were suspected of being in symathy with the absolutism of Fedinand were arrested chiefly in the night, and by organized armed bands, acting under the clubs were hurried on ship board and sent in banishment some to the Balearic islands and some to the Canaries. Nothing can show more clearly than this the necessity of adhering to forms of law. A democratic majority may be as despotic as the more absolute monarch. These persons, of all ranks and classes in society, were arrested upon suspicion alone, by secret emissaries from the clubs, without any legal authority. They were torn from their families and without trial were hurried on ship board and sent into banishment. The Cortes was alarmed by the outrage but dared not attempt to punish the perpetrators of the crime.

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A priest at Madrid by the name of Vinuesa, published a pamphlet inciting a counter revolution. He was brought before the court, and condemned to the dreadful punishment of ten years service in the galleys. The Clubs did not deem the punishment sufficiently severe. An immense crowd of the populace met in the principal square of the city. It was there deliberately resolved that death should be the penalty of the prisoner, and that it should be executed in the prison, by mob-appointed agents, at four o'clock that afternoon. At the appointed time an immense throng was gathered around the prison doors. The guard dared not resist the will of the sovereign people. The doors were broken open. The priest, with a crucifix in his hand begged for life. But brawny arms, with a sledge hammer prostrated him, and beat out his brains, with the hammer upon the floor of his cell.

The mob then proceeded to the house of the Judge to inflict the same sentence upon him, as a punishment for the mildness of his verdict. Friends warned him of his danger and he escaped. Such occasional acts of violence are not uncommon in any land. The peculiarity in this case was that the press was unanimous in applauding the deed, and the Cortes by an overwhelming majority refused to denounce it. Indeed to commemorate and honor it through all future time, a new order of chivalry was instituted, entitled "The Order of the Hammer." Ladies decorated their bosoms with the badge of assassination, and gentlemen proudly wore the insignia of the order upon their breasts.

The assassination of the priest excited the clergy and the peasantry to a high degree. A renowned ecclesiastic, the curate Merino, headed an insurrection of the peasants in Navarre. About a thousand men were soon rallied under his banner. Nearly all the officers were priests. A small army was sent against him, his forces were scattered. Four hundred were taken prisoners. The officers were all immediately put to death. The inciting cause for this violence was that the Bourbons of France had formed an alliance with the despotic courts of Austria, Prussia and Russia, in imitation of the alliance against Napoleon. They were banded together to force back upon Spain the rejected absolutism and despotism of Ferdinand. Louis XVIII had gathered a large army upon the northern declivity of the Pyrenees, ready for the invasion. Total destruction awaited the liberal party assailed by France, in cooperation with the aristocratic and priestly party of Spain, with the three great northern powers held in reserve ready to push forward their armies in support of despotism, should it prove necessary. Under these circumstances the constitutionalists felt impelled by the claims of self-defence to strike their assailants with the heaviest possible blows.

Notwithstanding the compulsory assent of Ferdinand to the constitution, it was well known that he was in entire harmony with the priestly party and with the despots who were preparing to re-instate him upon his

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throne of absolutism. Unfortunately for the cause of liberty the Clubs in Madrid domineered over the Cortes and compelled that body to yield to all their demands. And these clubs were ruled by the most desperate men. Thus unhappy Spain had slid away from the intolerable despotism of the wretched Ferdinand to the almost equally intolerable despotism of the Jacobin clubs. These clubs overawed nearly all the great cities and held dominion there. The peasants, far more numerous but dispersed through the rural districts and unorganized, were ever ready with religious enthusiasm to rally beneath the banner of the church. Insurrections were continually breaking out in the provinces. There were many bloody conflicts, but the well trained troops from the cities, generally crushed the risings bloodily. Seldom was quarter asked or given. Guerrilla bands roved the unhappy realm in all directions, plundering friends and foes alike. Demoniac men rioted in violence, rapine and lust; while Spain was filled with widows and with orphans, with misery, tears and blood.

Volumes might be filled with a narrative of the horrible excesses perpetrated on both sides. On the one side were thousands of the noblest men in Spain, who felt that they were struggling for the rights of humanity. They were true patriots ready to sacrifice their lives from love for their country. On the other side were many sincere Christians, who, however deceived they might have been, truly believed that they were contending for Christ and his church. From their knees they went to the battle-field, and with expiring breath thanked God that they were deemed worthy to die as martyrs in so glorious a cause. On both sides there were thousands of the vile, the reckless, the miserable who were animated by no worthy principle, but who reveled in the license which was afforded them.

Worthy of Imitation.—The following resolution was adopted by the Grand Council of Arkansas, in 1867:

Resolved, That the Grand Council will adopt the son of a Royal and Select Master, for the purpose of his education, so far as to provide for his board and tuition at St. John's College; provided, that sufficient pledges be given that such adopted son shall, on being so educated, devote at least two years to teaching within our jurisdiction—such selection to be made by the M. P. Grand Master.

Masonic Lodge Room.—Booth is fitting up a Masonic Lodge room in the upper part of his theater building, Sixth avenue and Twenty-third street, which promises to be the most complete and elegant hall of the kind on the continent. The room was originally intended for the use of the New York Lodge, but has been taken for all the nights of the week by various Lodges.

The Masons of Michigan contemplate the erection of a Temple in Detroit, to cost $500,000.

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FOOTSTEPS ON THE STAIRS.*

[Having lately officiated at the grave of one of the members of Cleveland Lodge, No. 211, we insert for his sorrowing family, these, not inappropriate, lines.]

When the day has softly faded,
When the gentle stars have gone,
And the moonbeams glimmer sweetly
Round our little cottage home—
We have often sat and listened,
Lest he should come unawares;—
Listened in the hush of even
For his footsteps on the stairs.
CHORUS—We have listened, listened, listened
Thro' life's burdens and its cares,
Yet we ne'er shall hear the music
Of his footsteps on the stairs.

When the heart is sad to breaking,
And the earth seems but a tomb,
When our dearest hopes are buried
In the bitter mem'ry's gloom;
Then how ev'ry moment lingers
As we still hope thro' our prayers—
And how anxiously we listen
For the footsteps on the stairs!
We have listened, listened, listened
Thro' life's burdens and its cares,
Yet we ne'er shall hear the music
Of the footsteps on the stairs.

We remember friends of childhood
From earth's troubles passed away,
And we cherish happy mem'ries
In the glory of their stay.
Oh! we nevermore shall see them,
They have left earth's weary cares—
Yet we think the angels listened
For their footsteps on the stairs.
We have listened, listened, listened
Thro' life's burdens and its cares,
Yet we ne'er shall hear the music
Of the footsteps on the stairs.

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MASONRY BENEFICIAL TO WOMEN.

We were often asked by Mason's wives, sisters, daughters and mothers, of what use Masonry is to women. The following from the pen of one who is the daughter of a R. A. Mason, and the widow of a R. A. Mason, will be in part an answer to such inquiries:

"One cold night in the month of February, 1868, after taking a seat in the ladies' car on the train bound for Detroit, from Chicago, on the M. S. & N. I. R. R., our attention, with others, was arrested by hearing a lady who sat opposite us exclaim, immediately after taking her seat, 'Oh! my pocket-book is stolen, and with it my ticket and Eastern Star pin!' As the train had not left the depot, several gentlemen came towards her, some making inquiries while others went out in search of the thief. Two gentlemen who sat just before her alone remained silent, though they looked anxiously and inquiringly into her face. Just then a large, rough looking policeman entered the car, and in an austere and doubting tone demanded of the lady if she was sure she had lost a pocket-book, and how she came to miss it so soon. Both gentlemen rose to their feet, and one politely stated he saw the lady purchase her ticket to Coldwater, saw her put it in her pocket-book, then put both in her dress pocket. With this evidence of her truthfulness the officer left. In a few minutes the train started, and the passengers seemed to forget that a human being was moneyless and friendless in their midst. The lady sat closely veiled, but we observed her occasionally wipe the tears from her cheeks, that in spite of her apparent efforts to restrain them, seemed to flow freely. We also saw the gentlemen who sat before her, and who from the first manifested some interest in her, look back occasionally and whisper to each other. At last the conductor, a thoughtful and kind-looking old gentleman, came to her and reached out his hand for the ticket or the money. With trembling hands, she twice attempted to raise her veil and the third time succeeded in throwing it back, and timidly related her loss to him, adding: 'Here is my satchel; it is full of good clothes; you can take it and leave it with the agent at Coldwater, where I will redeem it in a day or two.' 'Very well, madame,' was the reply, 'I will look at it after I pass through the car.' In a few minutes he returned, and standing before her, said: 'I will now see if your satchel contains value enough to amount to your fare.' She hesitated a moment, looked him full in the face, then made the simple but graceful sign of the Widow's Degree in Adoptive Masonry. That sign was recognized by more than one, who now only waited the right time to extend the hand of relief, but the conductor (though a Mason) knew it not. Perceiving this, she took from her collar which was hitherto hidden from view by her furs, a gold pin representing that mystic letter which meets the eye of every Mason as he enters his Lodge, and held it before him, saying: 'this is

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my husband's pin; it cost five dollars in gold; I would not part with it for five thousand, but if the ticket agent at Coldwater is a Mason you can give it to him to keep till I redeem it which I will surely do in a couple of days at most. I am D. G. W. C. T. for this State, and on my way to confer the degrees on the Good Templars' Lodge at Orland; my degree book is in that satchel and if you take it I cannot do my work; now which will you take?' The muscles of the old man's face relaxed as he bent forward and asked in a half whisper: 'Have you a right to wear this pin?' 'I have.' 'Where is your husband?' 'Dead.' One kind, sympathetic look into the face of the weeping widow, one tender look on the emblem so loved by every true Mason, the badge of a dead brother whom he had never seen; and he laid the precious relic back in her hand. 'Which will you take?' she again asked. 'Nothing but your word; pay the freight agent at Coldwater, and he will give it to me; but give me your address.' She did so and after exchanging a few words of friendly greeting, he passed on. They met as strangers, but parted as friends. The lady seemed completely overpowered with emotion. Just then we observed one of the two gentlemen (who maintained silent tongues, but who seemed to be listening with *attentive ears,*) a noble, benevolent looking man, make one of the hailing signs of Adoptive R. A. M., which was quickly responded to by her, then ask a few questions which must have been satisfactorily answered, for he spoke kindly to her, and offered to loan her money, which, with many thanks she refused. He introduced the other gentleman as a Master Mason, who stated he was going East, regretted he had never taken the Eastern Star Degree, but wished her to regard him as a brother, ever ready to *help* the helpless. A most friendly and confidential conversation followed, in which they explained to her why they remained so near her. After hearing her make mention of the Eastern Star pin, they suspected what she was, consequently defended her against the false insinuations of the ungentlemanly policeman, and watched her constantly, thus giving her opportunities to make herself and her wants known to them. While she, thinking only of obtaining the conductor's confidence if a Mason, for a few days, till she could forward the money to him, overlooked other opportunities for seeking relief, and was too sensitively abashed by the false insinuations of the officer to even thank her defenders.

We accompanied that sister of the 'Eastern Star' to Coldwater; went with her to the freight agent to obtain the name of the conductor which she had forgotten; readily got the promise of that brother to hand the money personally to Major Palmer, (the conductor) when he received it from her, and then set out for Bro. Gilbert's, a R. A. M. at Jamestown, who, with his kind lady, a heroine of Jerico, received and refreshed us, sending us on our way to Orland rejoicing, where we were again received with open hands and

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hearts by sister Bennett, the Worthy Patron of the Star Lodge, and S. D. of the I. O. G. T.

We also helped confer the Degrees on the Good Templars that night, saw the money raised to pay her fare, and the next day a brother despatched with it to Coldwater; and our grateful tears blended with hers while perusing the kind brother's note she received from the agent there, stating he had received the money; would hand it according to her request to Major Palmer, and hoping God would bless her, and that she might always find brothers and friends in the time of need; and we thanked God that there was a brotherhood to whom we could go with confidence, asking help in the time of need, and reposing trust in *faithful hearts*, who would not betray. And we felt doubly thankful that we belonged to that household of the faithful, and that there were *signs* and *tokens* by which members of that kindred band could make themsefves known to each other—while regretting that so many of the brotherhood oppose the means. Brothers too, who are always willing to extend the hand of *Brotherly Love, Relief and Truth* to the wives, sisters and daughters of Masons.

Hoping to be able to take this subject up again in some future issue of THE STAR, we conclude with the best wishes for the welfare of the fraternity, and dissemination of the cardinal virtues of the Order.

MRS. M. E. DE GEER.

Let Masonry promote Peace.

THE HOLY ROYAL ARCH.

A brief compilation of the history of this beautiful degree may not prove uninteresting to a large number of Masons. In all countries the majority of the brotherhood are satisfied upon being raised to the sublime degree of a Master Mason; but we are among those who believe that, as the philosophy of our system becomes more thoroughly studied, a much larger proportion of Masons will be anxious to be exalted to the Holy Royal Arch. In the present ceremonial of the third degree, there is evidently a *want*; the degree is mutilated; the neophyte does not obtain that which was lost; the shadow is not the substance; and thus the M. M., after all his labor, does not obtain the M. W., and, as we shall subsequently explain, he is yet far from the secret, and has to travel in darkness over rough and weary roads before he shall obtain *the great reward.*

It will be remembered by all, that before the revival of Masonry in 1717, the youngest E.·. A.·. had a voice in the annual general assemblage of the craft and that few, if any, were raised to the sublime degree of M.·. M.·. unless they were elected to preside in the Oriental Chair. It was then, in the language of a talented author, that "men of rank and position applied themselves to the study of its symbols and allegories, and by their labors the dust and rubbish of centuries were removed from the foundation of the old temple of Operative Masonry and the new temple of Speculative

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Masonry was reared in all its beauty and grandeur to bless the world in which it was erected." Unfortunately, however, the disastrous schism of 1739 arose, and two Grand Lodges claimed supremacy over the fraternity in England. The members of the regular G. L. were termed "Moderns," whilst the secessionists styled themselves "Ancient York Masons." Among the latter was that energetic Mason, Dermott. Up to this time "the loss and recovery were so arranged as to follow each other in the same ceremonial." Bro. Dermott, eager to signalize himself and advance the interests of *his* G. L., separated this sequence and left the "*substitute*" *alone* to comprise the whole ceremonial of the third degree, and at the same time, with the assistance of Chevalier Ramsay and others, transformed this sequella, of which he had deprived the M. M.'s degree, into a separate grade, clothing it with impressive ceremonials that now, with some slight alterations, distinguish the august ritual of the H. R. A.

In the mean time, however, the "Moderns" in no way recognized this R. A. as a separate grade, but continued in their Lodges to confer, as heretofore, upon the recipient of the third degree, the history of "the recovery;" and, according to Bro. Oliver, it was not until 1770 that any official action was taken upon the same. It was then that the G. L. of "Moderns" authorized Bro. Dunkerly to form a new ritual; and he, following the example of the Ancients, (whose Lodges he had frequently visited,) *separated the latter portion of the M. M.'s degree, and established it as a separate grade.*

Thus, it will be seen, the Master Mason's degree was mutilated by *both* Grand Lodges; *an important feature of its ceremonial was virtually severed from it, and a new degree created out of the same.*

In 1813 the two Grand Lodges united, (the Duke of Kent being at the time the G. M. of the Ancients, and his brother, the Duke of Sussex, the G. M. of the Moderns). "The original articles of union were signed, ratified, and confirmed," and the second one "declared and pronounced that pure Ancient Masonry consists of three degrees and no more, viz.: those of Entered Apprentice, Fellow Craft, and Master Mason, including the supreme order of the Holy Royal Arch." The two Grand Chapters that had been organized did not unite till some four years subsequently, and thus was the H. R. A. forever separated from the M. M.'s degree.

While we admit then that the Royal Arch is to a certain extent a modern grade, yet it will be noticed that it is comprised of a feature that undoubtedly at one time formed an important part of the third degree. In conclusion, we can only say that its ceremonies are sublime and august, and impress the minds of all who have participated in the same, with the sacred character of the Great "I AM." There, Truth is symbolized more fully than in any preceding degree, and Holiness to the Lord is duly inculcated in the ritual. In a word, it is the summit of Ancient York Masonry, and should

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never have been separated from the third degree; as, however, at the present day, it is firmly established as a separate grade, Master Masons should not rest satisfied till, having passed the veils and entered the Holy of Holies, they receive those lessons regarding, "the sacred from whence all earthly comforts flow," which are the rich prizes that reward the labors of all Royal Arch Masons.—*Craftsman.*

OUR ESTIMATE OF THE BIBLE.

Every well instructed Mason knows, every other man may know, that Masonry places the highest value on the Holy Scriptures. It is true that Masonry does not try to bend the Bible to meet the views of the mere sectarian, but it holds the Bible forth as a great moral and Masonic guide, lifting it up above the uses, and perhaps we might very truly say, the abuses, of the mere sectarian, as the infallible guide for man in Duty and Practice. In the ritual of Masonry, no mere man, no set, sect, or school of men, are set up as standards of morality, except so far as they square their actions by the moral law written in this book. In a word, Masonry places more stress on works than on belief, and more value on Charity than on Faith. Indeed, Masonry aims to make practical the moral tenets of Brotherly Love, Relief, and Truth. There is, therefore, a just claim in the position we take, that Masonry is an unsectarian religion, but a religion, nevertheless, and the Bible is the true Mason's moral and Masonic trestle-board, whereon are written those charitable sentiments and sublime lessons of duty, which, when practiced, fit us to live well, and die in peace with God and man, in the confident hope of a blessed immortality.

The Bible holds a conspicuous place in every lodge-room. Not a word ever escapes the lips of the Master in derogation of its great precepts, but much in their commendation. And when we remember that this book has been the inspiring spirit of the highest civilization, and that where the Bible has been most freely circulated there Masonry has best flourished, and where it has been interdicted, as in some Papal countries, the same spirit that has interdicted the free reading and circulation of the Scriptures, has also placed Masonry under the ban of condemnation, it is not difficult to see how much and well Masonry and the Bible harmonize in spirit.

This use of the Bible, as the great chart of life, is probably—perhaps we might say, undoubtedly—the best use to which it can be put, and best realizes the design of this "inestimable gift of God to man." See how much the world has divided and quarreled on forms and creeds; look at the bitterness and cruel hate cherished and engendered by sectarian enthusiasts, and a blind zeal, more zealous for creeds than for a good life and that charity which is better than all burnt offerings, and tell us if Masonry does not do some good in saving the Scriptures from the abuses of the religious fanatic,

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and in bidding men look into their pages, not to find their own sectarian likeness reflected from them, but the clear rays of a pure morality and holy charity, designed to warm the heart with the divine fires of "Love to man," and "Holiness to the Lord."

No one can doubt the tendency of things to-day, in the religious world, as being more in favor of placing a higher estimate on a good life than on any mere creed of dogmas, however true. With this tendency, Masonry is, by the virtue of its teachings, in hearty sympathy, and has doubtless contributed no small share of influence in giving it strength and victory.

What Masons most need is not any better principles, but their faithful application, or a living practice of its sublime moral lessons. Not that we are altogether, or comparatively, largely deficient, but we know that "to whom much is given much is required."

DR. C. WOODHOUSE.

RUTLAND, VT.

FRANKLIN ON FREEMASONRY.

Freemasonry, we admit, has its secrets. It has secrets peculiar to itself, but of what do these principally consist? They consist of signs and tokens which serve as testimonials of character and qualification, which are conferred after due instruction and examination. These are of no small value; they speak a universal language, and are a passport to the support and attention of the world. They cannot be lost so long as memory retains its power. Let the possessor of them be expatriated, shipwrecked or imprisoned, let him be stripped of everything he has in the world, still their credentials remain, and are available for use as circumstances may require. The good effects which they have produced are established by the incontestible facts of history. They have stayed the uplifted hand of the destroyer, they have subdued the rancor of malevolence, and broken the barriers of political animosity and sectarian alienation. On the battle field, in the solitudes of the uncultivated forest, or in the busy haunts of the crowded city, they have made men, of the most hostile feelings and the most diversified conditions, rush to the aid of each other with special joy and satisfaction that they have been able to afford relief to a brother Mason.

CŒUR DE LEON SOVEREIGN CHAPTER ROSE CROIX, CHICAGO, ILL.—This respectable body of Ineffable Masons gave their Third Annual Refection and Soiree Danzante, at the Sherman House, Chicago, on Thursday evening, March 25th ult. The ticket of invitation was very tastefully engraved, and bore in the centre the symbols of the Order, a Red Cross, with its Rose, Crown, Triangle, Heart and Lion's Head. The banquet was served up in admirable taste, supplying everything which the most fastidious palate could crave, and the "Sentiments," which were numerous, breathed the true Masonic spirit.

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MASONRY PROSPEROUS IN INDIA.

From the *Masonic Record*, published at Bombay, we learn that Freemasonry in that distant clime is performing the same benign mission in teaching peace and goodwill to man, in aiding civilization, and in cultivating the nobler and more philanthropic feelings of the heart, as in our midst, and in all places where her spotless banner has been firmly set. Early in the history of the conquest of that country, when Hastings, once acting Grand Master for all India, and Clive, and Wellesley, the polished statesman, and his great brother, afterward the Duke of Wellington, were gradually shaping its destinies, we find that the influences of Masonry were felt even among the natives, who found that it created a bond—and about the only one that war and diplomacy did not break—which bound them to those who had invaded their country, either with arms in their hands, or for the purposes of commerce and trade.

It was at this time, during the wars of Tippoo Saib and his great father, that the institution of Freemasonry became a powerful social element in the larger cities of India, but it gradually spread, with the blessings of peace and tranquility, over the greater part of that vast country.

The year 1868 has proved one of great progress in Freemasonry. In Bombay we have had an addition of two Royal Arch Chapters, as also the establishment of two Royal Ark Mariners' Lodges, and two Councils of Red Cross Knights, all under the Scotch Banner. In Craft Masonry a new Lodge has been opened in Bombay, and one in Kurrachee, both under the Scotch Constitution, and Lodge *Union* (E. C.) which was in abeyance for some time, has been resuscitated.

A large supply of books has been received for the Masonic Library, and the means of instruction and information on every subject connected with the Order, is within the reach of all who choose to subscribe a trifle monthly to the library.

Owing to the extinction of the *Indian Freemason's Magazine*, we have been deprived of the means of learning what progress the Order is making in Bengal; but we have received occasional accounts of the doings of the Lodges at Lahore, Simla, and Delhi, and our thanks are due to W. Bro. W. H. Hoff, who has kept us well supplied with contributions of great interest to the craft in general.

Madras has been deprived of one of its best Masons, W. Bro. C. Scott, District Grand Secretary; in him we have lost a valued contributor. A new Lodge has been opened at Madras, called *Pitt Macdonald*, in memory of the late lamented District Grand Master. R. W. Bro. Macdonald Ritchie has been appointed District Grand Master.

British Burmah, which a few years ago had only two or three Lodges and one Chapter, has now eight Lodges, with a District Grand Lodge, four Royal Arch Chapters, a Provisional Grand Lodge of Mark Masters, with twelve Lodges under its jurisdiction, a Knights Templar

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Encampment with a Provincial Grand Commandery, as also a Chapter of the Rose Croix degree. And all this has been effected by the exertions of R. W. Bro. Colonel A. J. Greenlaw, who, ever since his arrival in Rangoon, infused a spirit of emulation among the brethren, who were ever ready to second his efforts in the good cause. There is no part of the world, with such a limited European population, in which Masonry is practiced with such enthusiasm and earnestness as in British Burmah. It is not only in opening new Lodges, Encampments and Chapters, for which British Burmah is distinguished; but it is the lectures and instruction frequently imparted which give *eclat* to the prosperity of the Order. A journal has also been established in this province, which is conducted with great ability.—*New York Dispatch.*

THE GAVEL THE SCEPTER OF THE LODGE.

In 1865 the Grand Lodge decided that the Master may call upon any Master Mason to preside in his presence and under his direction; but the Master is responsible for all that is done, the same as if he were actually presiding in person. This we believe to mean that the Master may sit by and guide the brother so called to the gavel, and hold a direct control over his acts; but we think that if the Master descends to the floor, and takes part in a debate or discussion, he is as much under the power of the gavel as any floor member would be, and he must obey it. Should it be otherwise, anarchy would follow, and the most disgraceful scenes might be enacted with impunity. The gavel is the scepter of the Lodge, and it must be obeyed. The master has the power to resume the gavel of the Lodge at any time, because no floor member can hold it for a moment in his absence, and thus no harm can be done through his giving to it the same obedience as is exacted from each of the floor members, to the grade of whom he has temporarily descended. By the one course great harm could be done; by the other the dignity of the East and the potency of the gavel, the first emblem of power in a Lodge, would both be preserved. This is merely an individual expression of opinion, and of course there is nothing authoritative connected with it. We think that the intention of the Grand Lodge in making the decision referred to was to direct the Master to restrain the temporary possessor of the gavel from doing wrong—not, however, to empower him to direct that the gavel be used for wrong or unconstitutional purposes.

R. D. Holmes.

Grand Council R. and S. Masters, Michigan.—The following is the list of officers of the above body, for 1869:—

C. H. Putnam, Hudson, T.I.G.P.

O. L. Spalding, St. Johns, D.T.I. G.P.

E. Sprague, Grand Rapids, G.T.I.

H. S. Noble, Monroe, E.C.W.

Wm. Barclay, Detroit, Treasurer.

O. Bourke, Detroit, Recorder.

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EDITORIAL ITEMS BY THE WAY.

BY BRO. J. BILLINGS.

During our winter tour in the western part of our State, I had many pleasing interviews with brothers of our beloved Order. In taking our exit from the mud-bound condition in Pike county, I put back from the river shore into the country, and rather late in the evening for a pilgrim, knocked at the door of a stranger, but afterwards found him to be a brother of the Craft. I was kindly received and entertained by Bro. Sturtevant of Stone's Prairie. The good brethren have just commenced to work here, and from what I could learn, they were doing a good work.

My next stopping place was Payson. Here I formed the acquaintance of many, and had a good visit with some old friends.

Augusta.—Masonry in this place has a foothold that no opposition can disturb. Our brotherhood move on in regular order, and the grand principles of our institution are taking root in the hearts of the people. The true Mason ever finds a welcome here, and will be cheered with a "God-speed" in all laudable avocations.

Macomb is a fine city, and Masonry seems to be moving on in its silent way, and spreading the cement of brotherly love. The Fraternity is doing well, and many take a lively interest in the permanent upbuilding of our sentiments.

Bardolph is quite a new town, and young in Masonry. It has been but a short time since the bright banner was unfurled in this location. But they have a good beginning, and not any thing can hinder them from prospering. With due Masonic caution, a bright future will crown their labors with success.

Prairie City, like nearly all other places, enjoys Masonic privileges; for it is a great privilege to live in a town where there is a Lodge in good working order. It would be as cheerless for a true Mason to try to *stay* in a place without a Lodge, as it would be for the seed of Abraham to live without an altar. We fear, however, that there are some who do not estimate their advantages in their true light.

Avon.—In this town we have a kind, congenial brotherhood. The same in *Abingdon*. In each of these places our membership increases, and some of the very best of men belong to us, and are doing good service for the perpetuity of our principles.

Knoxville is a town quite old in Masonry. The brotherhood are highly favored with the judicious and efficient labors of our worthy Bro. Stevens. He is one of the Grand Lecturers of that section. The different Orders are hard at work, and harmony and good feeling prevail. I would do injustice to my own feelings if I neglected to notice the fine Woolen Manufacturing Company established here. Bro. Geo. A. Charles is the President of this Western enterprise. The Company can be relied on, and the farmer can find men connected with this firm who are determined to deal as the emblems of Masonry teach. We most cheerfully recommend them to the consideration of all who wish to

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sell wool or buy good cloth. We favor all Western industry by whomsoever produced; but *more especially* when some of our own *household weigh* and *measure.*

In *Yates City*, *Elmwood*, *Maquan* and *Farmington*, the workmen are diligently at hard labor, erecting the Temple of Masonry.

Canton is one of the live towns of this great State. It is a place of enterprise, industry and economy, and as a natural consequence, Masonry takes her laudable position, and is preparing suitable material to go into the walls of her Temple.

Lewiston was the end of our journey in that direction. The Masonic fraternity have many of the noblest men in this community attached to her roll. If we can judge correctly, the cause will never suffer as long as the ranks are filled with such men as we have in this town.

From this place I retraced my steps to *Galesburg*, bound for home. And one item, which was not noted in our last, worthy of record, I wish to chronicle now.

Last winter, when our brotherhood at *Oneida* were partaking of a sumptuous banquet, their quietude was disturbed by an alarm of fire. The church which the Lodge had occupied that evening for a public installation of their officers, was on fire. Prompt efforts were made to extinguish it, but the devouring element reduced the beautiful temple of worship to ashes in a few moments. As we passed this enterprising town, we learned that, with the insurance money, together with the liberal subscription received, the society were erecting a "second temple;" and that the members of the Masonic Order had contributed some fifteen hundred dollars. This was a noble deed, characteristic of Masons and the grand effect of Masonry.

This ends one of my journeys among the Craft. Many pleasing reminiscenses are recorded on the page of memory that will not soon be effaced. These numerous interviews and interchanges are the bright spots of human life.

When we read so much in the secular prints of the missteps and misdeeds of short-sighted and misguided humanity, we love to produce now and then, in our medium of communication, THE MYSTIC STAR, a chapter of the good that is being done by our fraternal and beloved Order. As we journey along upon the fast train of time, it is pleasant for us to catch a glimpse of good deeds performed. It is far better for us to see the beautiful flowers planted by the hand of God, along our pathway, than to pass them by unnoticed, accompanied with a cold unthankfulness. It is better for us to see and feel the bright rays of the sun than to close our eyes and feel as if all was dark and dreary. So it is, so it may be, in our journeyings through life. How many there are who overlook all the good deeds performed, and minutely note down everything wrong; and then declare that all is wickedness and evil. Masons should look upon the bright side of human existenee. It will elevate and improve them. I bid the reader in general, and particularly those who were so kind to me on this journey, "good bye." I go in another direction on my next trip, and hope to pick up something worthy of record.

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MASONIC DEFINITIONS.

The following definitions, taken from the proceedings of the Grand Lodge of Massachusetts, are good law in this jurisdiction:

1.—*Ample Form.* The Grand Lodge is declared to be opened in *ample form* when the Grand Master presides.

2.—*In Due Form*, when the Deputy Grand Master presides. And—

3.—*In Form*, when it is opened in the absence of both the Grand Master and his Deputy.

4.—*Suspension.* The suspension of a brother excludes him from all his Masonic privileges, and prohibits all Masonic intercourse between him and his brethren during the time of his suspension.

5.—*Expulsion.* This is the highest penalty that can be incurred, and the severest punishment that can be inflicted, for the violation of Masonic engagements. It excludes a Mason from all his Masonic rights and privileges forever, unless he be restored by the Grand Lodge. It ought never to be exercised but with extreme caution, and in cases where a lighter punishment would be of no avail.

6.—*Summons and Notification.* These terms are used in the old regulations, and by many of the Grand Lodges in this country, synonymously. The Grand Lodge of Massachusetts makes the following distinctions:

A *Notification* is the notice by which the time, place and hour (and frequently the business) of the Lodge are communicated to the members. This notice every brother receiving it is expected to obey, unless his doing so would materially interfere with his *business* engagements.

A *Summons* is a call of authority; a citation to appear and answer to the charges therein set forth. Or, it is an imperative injunction to appear at a special meeting of the Lodge with which the brother receiving it is affiliated; or to attend on the Grand Master, the District Deputy Grand Master, or any committee, or other body authorized by the Grand Lodge to issue it. The obligation to obey it is special and obligatory on every brother receiving it. The penalty for its non-observance is expulsion; unless the party offending be able to urge a pressing and positive necessity for his excuse.

7.—*The Lodge.* The term *Lodge* is generally understood to refer to the members of a particular Masonic association, or the place in which they meet. In a few of the States, it technically signifies the Ark of the Covenant, which is kept in the hall, and frequently carried in public processions. The Ark is not used in our Lodges. The *flooring*, or Master's carpet, is frequently called the Lodge.

8.—*The Flooring, or Carpet*, is a regularly arranged painting of the Masonic emblems on canvas. No Lodge should be without one.

9.—*The Trestle-Board or Tracing-Board* "is for the Master to draw his designs upon;" or it is the board on which the designs of the Master are already drawn. The term is frequently used synonymously with *flooring* and *carpet.*

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RETURN TO THE MYSTIC STAR.

We have resumed our position, and have rebuckled on the armor, to help guide THE MYSTIC STAR.

Bro. Hanna's health has been affected by undue office work during the winter, and there is a necessity that he have more out-door exercise. He intends to travel a good portion of his time in the interests of the journal, and the change, we all hope, will enable him to recuperate. To all of our friends and acquaintances we bespeak for him the cordial welcome of a *worthy brother.*

We solicit your kindly aid in assisting us to present a monthly worthy of your patronage. The present firm are determined to publish a work commensurate with the *wants* of our *Order* in the *Northwest.* We shall make such improvements as are deemed necessary to make a live publication in behalf of *Masonry.*

We do not choose to make any great sensational promises; but when we present our work for inspection to the reader, from the *mental, moral* and *intellectual quarries*, we trust that the materials we shall use for the Temple will be such as will adorn and strengthen its walls; that morally, the cement of true Masonry, with skill, industry and integrity, the walls will be firm, and go up plumb—will be *square work and good work.*

We hope and trust that our future fellowship with our patrons will be as pleasant as the past.

JAMES BILLINGS.

The centenary of the birth of that distinguished Freemason, Sir Walter Scott, takes place in 1871.

A NOVEL WAY TO EXTINGUISH ANIMOSITY.

A good brother who acted as agent for us in the northern part of this State for several years, is now residing in the State of Iowa. He says: "On coming here I found myself surrounded by brethren who expressed themselves hostile to the Grand Secretary of Illinois; but I soon succeeded in procuring a club for the *Trowel*, and two years ago I presented, and Cedar Lodge No. 11 accepted, my offering of Bro. Reynolds' photograph, and it remains suspended in the S. E. The feeling of animosity has almost entirely disappeared."—*The Trowel.*

In the analysis of this remarkable extract so many exceptionable points disclose themselves, we fear that there will be a great demand for similar photographs to repress, not animosity, but the disesteem unavoidably awakened in the perusal of such a paragraph.

It is inconceivable to us how any man, especially a public man, and more particularly a Grand Master, and he the controlling influence in the paper whence we clipped this note, should, or could have permitted, such an instance of egotism to appear in print. The good brother who acted as agent for the *Trowel* neglects to inform us *of the occasion* of the hostility expressed, whether it was an unfounded or a well-founded dislike. If it were unfounded, it is out of place to use the *Trowel* to spread abroad a knowledge of this imperfection of these brothers, for the *Trowel* should be used for a more

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glorious purpose. If well-founded, it is equally out of place to spread abroad *some* imperfection of the late Grand Secretary, which a well-founded hostility cherished towards him by the brethren in Iowa, involves.

"Furthermore," it is a reflection on the intelligence of a man, more so when it is *men*, to imply that something, *anything*, of a purely material substance, suspended on a wall, has wrought or can produce such a reformation on man's sentient nature. Mere paper or parchment paint or coloring from any source, is inadapted to reform a *mind* from the indulgence of the unbecoming feelings which the article *impliedly* imputes to these brothers.

We say *impliedly imputes to them*, for it is false to selfish human nature and this our brother has in common with his imperfect fellow men whether saints or sinners, to have *intended* in the extract to charge himself as the offending cause.

Allowing then, that the implication accords with fact—that the brethren did cherish unmasonic sentiments towards the brother in question, but that now such "animosity has almost entirely disappeared," what has occasioned its disappearance? The article declares that a particular photograph has been, and is still suspended in the S. E.; *ergo*, not expressed, though implied, "*the feeling of animosity has almost disappeared.*" O, tell it not in Galesburg, lest our foes rejoice; publish it not in Wheaton, lest our enemies triumph over this indisputably correct and only logical inference possible from such premises, given us in black and white.

It has occurred to us that if the brothers had been indulging in groundless hostility towards our distinguished brother, *perhaps* they had in their better moments thought on their ways, reviewed this (*supposed*) needless animosity towards the brother, and had *themselves* reformed themselves by means of this frequent process of introspection and attendant self-resolves to do better in the future. But no! it is that *photograph* which has achieved the reformation, and to it be all the glory.

We suggest, in order to effect the *full* and *entire* extinguishment of the animosity that "has almost entirely disappeared," the adoption of the following plan, viz.: that the photographs of *other* eminent Masons, such as Washington, Lafayette, Franklin, Warren, and a few others, be obtained and suspended on the same wall, and that the photograph now there be placed immediately in the centre. *Such* a conjunction of *such* Masonic planets revolving round their common centre will assuredly cause *all* the feeling of animosity to die out and to stay died out forever.

THE enigma of March was solved by Bro. S. W. Gould, M. D., of Argos, Ind. The answer given is as follows:

Miter, Floats, Emblem, Isis, Wine, Dan, Kadosh, Libation, Wren, Gibeon, Ark, Nine, Joppa, Green.

The names of the distinguished Master Masons are Benjamin Franklin and G. Washington.

DIED—Bro. D. C. Thatcher, of Harlem, Ill., on the 25th ult. He was a member of Cleveland Lodge, No. 211, by the members of which his remains were interred with the usual impressive Masonic ceremonies.

A committee was appointed to draft resolutions expressive of the sorrow of the Lodge and of condolence for the bereaved family.

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To any subscriber, paid or unpaid, who will obtain one new subscriber, and send $2 to us by mail or otherwise, we will give any two pieces of sheet music sold in Chicago.

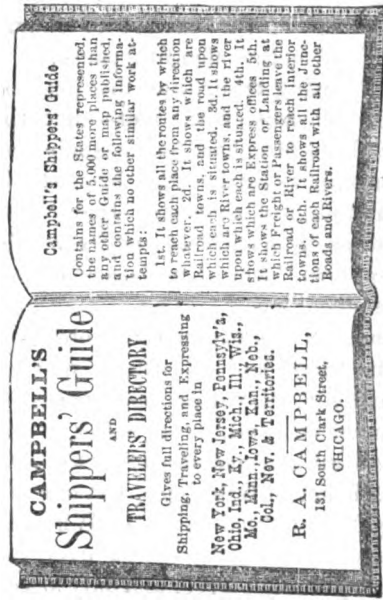
To any new subscriber desiring the *Western Rural* (a home and farmers' journal—price $2.50), we will send that and our magazine for $3.50.

Any of our unpaid old subscribers obtaining one new one and sending us $3, thereby will pay for both. Upon this offer last month, our lists were greatly increased.

To any Lodge or any person obtaining twelve new subscribers, and sending $24, we will send the chromo of "Washington Closing a Lodge," in black walnut, inner lining of gilt, and sells for $10.

These offers to be continued for thirty days from receipt of this number of THE MYSTIC STAR. Address

J. S. HANNA,
P. O. Box 1008.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THE MYSTIC STAR.

"AND THERE WAS LIGHT."

Vol. X. A. L. 5869---May, A. D. 1869. No. 5.

[For the Mystic Star.]

IS FREE-MASONRY TO BECOME MERELY A POPULAR INSTITUTION?

BY W. V. MORRISON.

In view of the more recent manifestations made by all institutions, in their organic action, I am led to ask the question: "Is Free-masonry to become merely a popular institution?"

During the present age, INNOVATION seems to pervade every form and condition in which mankind have associated in the past, both as to governmental and social obligations and relations.

Governments and institutions, that statesmen and philosophers have thought to have been established upon principles and policies not susceptible of radical change, or subject to the innovations which demagogues and ambitious charlatans—seeking their own advancement under the plea of extending privileges, not only in the control of government but in the organization of society to those whom long established usages and customs had precluded (true to their instincts), are being overthrown, subverted and demolished, with apparent impunity. He who ventures to raise his hand or voice against the spirit of agrarianism is denounced as an *old fogy*. The demagogue mounts the rostrum and says: "This is an age of progress; old things are to be done away with in the advance, and all things are to become new."

Is the institution of *Freemasonry* to become subject to the same spirit of change as all other institutions, including social, religious and political? The true and earnest *Freemason trembles* when he contemplates the signs of the times, and compares the present with the past. For the grim spectre of INNOVATION stares him in the face, turn wherever he may.

Amid the convulsions that subverted republics, disintegrated empires, revolutionized kingdoms, and rocked, to their very foundations, the religious and civil polity of mankind, during the last three thousand years, *Freemasonry* passed through the fiery ordeal unscathed.

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The philosophical student of history, comparing the past with the present, may with propriety ask: Can *Free-masonry* survive the shock incident to the spirit of this age, and retain its ancient *landmarks*, identity and prerogatives?

In ancient, as well as in more modern, times, a Masonic lodge was regarded as composed of an aggregation of sovereigns, controlled only by its Worshipful Master. Each member exercised the prerogative of an absolute monarch (notwithstanding the power of Masters, Grand Masters and Grand Lodges) in the admission of members into the Lodge, as well as to the conferring of degrees upon applicants; and this prerogative of *absolute* sovereignty was regarded as an inherent right which no known power in the institution of "*Ancient Freemasonry*" could interfere with. And even after Grand Lodges were established, and the office of "Most Worshipful Grand Master" instituted, their prerogatives were not, for a period of nearly one thousand years, interfered with.

During the dark ages (of Europe and Northern Asia), those prerogatives passed unscathed, among both Christians and Mohammedans, even amid the terrible conflicts waged for the possession of the holy sepulchre.

The convulsions and disintegrations of the Roman Empire disturbed them not.

The sanguinary war, "of the Roses," in England interfered not.

The Cromwellian revolution, which seemed to rack, to its very centre, every phase of English society, as well as the foundations of governments and society in Continental Europe, made no impression upon the workings of *Free-masonry*, for the reason that its votaries then regarded it as a hallowed institution, held by them in sacred trust,—transmitted by generations long passed, and to be handed down to their posterity, pure, simple and perfect, with all its rights, prerogatives and formulæ as established by our first three ancient Grand Masters.

At a still later period, when the successful *Rebel* Colonies of America dissolved all political connection with the mother government, and established a Republican form of civil government, with George Washington at its head who was at the time *Worshipful Master* of a Lodge of *Free and Accepted Masons*, deriving its authority and receiving its land marks and ritual from the fraternity in old England as their predecessors had received them from Palestine, even they made no attempt to interfere with the prerogatives so long recognized.

Nor when revolutionary France, during those dark days of fanaticism, blood and terror, in which all institutions—governmental, religious civil and fraternal, seemed to be submerged in the general vortex under the domination of Marat, Danton and Robesperrie, were any innovations attempted by those who affiliated with the Masonic fraternity, upon its ancient and established prerogatives, usages and customs.

The student, of sacred, profane, hieroglyphical or traditionary history, amid all of his researches, can-

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not find, until very recently, that any innovations have been attempted upon the prerogatives, usages and customs of the fraternity of *Free and Accepted Masons.* All admit, although governments have changed, religious tenets varied, and even the moral sensibilities of the masses modified, altered or radically changed in their social relations, yet, in all the researches extending through a period of over three thousand years, that, the acknowledged rights, prerogatives and duties of the members—individually and collectively—of the fraternity of *Free and Accepted Masons* have been, *until recently*, free from innovations and what is called *Progression.*

Progression in ancient *Free-masonry:* what is it?

When *Free-masonry* enters upon the progressive road it *must* cease to be *ancient Free-masonry*, and must assume the *cognomen of* "*modern Free-masonry.*"

"*Ancient Free-masonry*" says: "No man can be entered a brother in any particular lodge, or admitted to be a member thereof, without the *unanimous* consent of all the members of that lodge then present when the candidate is proposed, and their consent is formally asked by the Master; and they are to signify their consent or dissent in their own prudent way, either virtually or in form, but with *unanimity.* Nor is this *inherent* privilege subject to *dispensation;* because the members of a particular lodge are the best judges of it; and if a factious member should be imposed on them, it might mar their harmony or hinder their freedom; or even break or disperse the lodge; which ought to be avoided by all good and true brethren."

The foregoing is from the regulations, usages and customs of ancient *Free-masonry.* No brother, although he might have been *initiated, Passed* and *Raised*, in a regularly constituted lodge of *Free* and *Accepted Masons*, and regularly dimitted from such lodge, could become a member of any other lodge without the *unanimous* consent of the members of the lodge, to which he applied who were present at the time he was balloted for.

This, is *Ancient Free-masonry.* Now then for *modern Free-masonry*, as it is called; or as I propose to call it.

The Constitution of THE GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE STATE OF MICHIGAN," provides in "section 2," "article six": that, "For initiation or advancement, one black ball rejects: for membership, THREE: but the ballot may be passed a second time only, to avoid mistakes."

And yet, "the Grand Lodge of Free and Accepted Masons of the State of Michigan," purports to represent an organization known in history as the fraternity of "Ancient Craft masonry," whose rules and regulations are fully set forth in a preceding paragraph.

The innovation above quoted was persistently opposed, by some of the members of the Grand Lodge in 1866, on the ground that it interfered with the *inherent* prerogatives of a brother. The argument used

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was, that it was an innovation upon ancient and established rights and prerogatives: was revolutionary and if consummated would be only a stepping stone to the dogma that *majorities* only should rule, that upon that hypothesis, minorities had no rights which a majority were bound to respect, and that if the Masonic fraternity of Michigan designed to make, or resolve itself into a popular institution, merely for the purpose of gaining members, the sooner it abandoned the pretension of being the representative of "*Ancient Freemasonry*" the better, for the credit of the craft. One member, in his argument, said to that *Grand Body*: in case the ballots were collected for the admission of a Master Mason to membership, in the lodge over which he presided, and there should be but *one* black ball in the box, "HE *would* feel bound by the ancient usages of the craft to *declare the applicant rejected from membership*, notwithstanding the constitutional provision of "the Grand Lodge of the State of Michigan;" for the simple reason, that the lodge over which he presided, claimed to be "*a lodge of Ancient Free and Accepted Masons*," and governed by the ancient and established usages and prerogatives of the craft, which were *inherent* and not subject to any organization, or power, either original or delegated.

Notwithstanding, the argument of those innovations, who oppose the provision referred to was adopted as a part of the constitution of "the Grand Lodge of Free and Accepted Masons of the State of Michigan," and is now obligatory upon the Craft in the workings of this jurisdiction. Is this "Ancient Universal Free Masonry," or is it modern *Progressive* FREE-MASONRY? I leave the answer for the reader to make in his own conscience.

Again would I ask: *Is Free Masonry to become a popular institution?*"

If the Grand Lodge of any State, or jurisdiction, has the power to say that it shall require three *negative* votes to reject a brother from membership in a lodge, it has the power to provide that it shall require a majority vote of all of the members to reject. And if so as to membership, so must it be as to Initiation, Passing and Raising. Why not? Revolutions never go backwards, and when once innovations are started, who can stay their progress.

The question properly arises whether "*Free-masonry*" does not through such innovations receive a more *death*-dealing stroke, from its pretended friends and supporters, than from all the animadversions, slanders and venom that have ever been or can be fulminated by its enemies.

"Ancient Craft Masonry, as well as speculative, or symbolical Masonry however is founded upon an immutable and unchangeable basis, and neither the machinations of man, nor the "gates of hell" can prevail against it. Its pretended friends and supporters may, for the time being, bring it into disrepute, and even retard its beneficient mission. But in the end that mission will be accomplished, which is the advance-

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ment of our race to one common level, and then, and not until then, will the "Lamb and the Lion lie down together.

The true "Free-mason" places his trust in God. God is the embodiment of truth, holiness, virtue, "Temperance, Fortitude, Prudence and Justice," and he, who obeys the tenets of his profession must be a true child of God, and an heir to all he has promised. God is absolute in his prerogatives and power, and so must be those who assume to act in comformity with his prerogatives. There is no half way house in the premises, but the goal, if reached, must be reached in a direct line. Popular assemblies may resolve and re-resolve; and those who pretend to regulate their associations by his laws, may, in violation thereof assume to make laws to suit their own conscience, yet in the end the decrees of the "I AM THAT I AM" must prevail, and "*Ancient Freemasonry*" cannot in modern times become a popular institution and long retain its identity.

[For the Mystic Star.]

OBJECTION TO SECRET SOCIETIES.

BY WM. ROUNESVILLE.

The principal objections to Masonry as a secret association, have been so often, and so fully answered, that it may seem there is no necessity for further pursuit of the subject; and yet I desire to write a few lines on that hackneyed theme. Not long since it was my good fortune to hear an eloquent and, in the main, an interesting lecture on "Liberty," delivered by a Catholic priest, and, as I understand, a Jesuit. In the course of his lecture he took occasion to give the reason for the opposition which Masonry always meets at the hands of that class of Christians. The gist of that reason, as by him stated, was, that in entering a Lodge and submitting to the ceremonies of initiation, the neophyte is compelled to swear to keep secret something of which he can know nothing, and hence he cannot know but that something he pledges himself to preserve inviolate, may be against good order, good morals, or opposed to the safety and welfare of the community.

There is a show of sincerity in the objection. We even admit that there is an appearance of sound reason in it. For if we really obligate our initiates to keep secret that of which they know nothing, there may be danger that we may require of them to preserve that from worldly ken, that ought to be divulged. But do we require any such promise? Though we do not instruct our friends before initiation, in all the minutiæ of the ceremonies, and the methods of recognition; yet we do instruct him, most certainly and clearly in the principles that under-

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lie our order. He is assured by those in whom he has reason to place the most implicit confidence, that nothing shall be required of him that shall run counter to his duty to his God, his country, his neighbor or to himself. All that he is required to perform as a Mason, is as free to him before, as after initiation, and will be as readily communicated to him in the one case, as in the other. The initiate does not, then, swear to keep secret something of which he knows nothing.

Hence, the objection is without force. But admitting—what we by no means concede—that those who approach the Masonic altar are compelled to preserve silence, and keep secret things of which they are not informed: It strikes us that we might find precedents in the practice of those who make this the objection to Masonry. It is understood that the Society of Jesus is a society which has its secrets. It may be barely possible, but it is exceedingly improbable, that the candidates for admission are thoroughly made acquainted with the internal organization of that powerful order, and fully posted in the minutiæ of procedure under its rules. No doubt they are assured by their friends, that there is nothing to be required of them contrary to the principles of the religion which they must profess, in much the same way as Masons inform their neophytes of what will be expected of them. But do they not promise to obey their superiors, with no more information as to what their commands may be, than the candidate for Masonry passes through as to what will be required of him, when he has passed the door of the Lodge? In both cases, no doubt, the general principles on which he will be called to act, are fully explained and understood, and in the one case as much as the other.

But there is a still stronger illustration to be found in the church to which the priest belongs, who made this objection. Every priest, when he is consecrated to the work of the priesthood, makes a most solemn promise that he will reveal to no person the secrets of the confessional. We find no fault with this arrangement. On the contrary, he ought to be held as infamous, should he presume to reveal what is thus communicated to him. We believe that few, if any, have ever been found so lost to honor and integrity, as to violate the sanctity of auricular confession. Whether the priest at his consecration pronounces audibly a solemn oath that he will sacredly guard and keep the secrets of the most trusting confidence committed to his care, or whether, being a prerogative of the priestly office, the person accepting it tacitly agrees to the binding force of the engagement, does not matter in this argument. What we wish to impress upon the mind is, that the priesthood bind themselves in a solemn obligation to keep secret things of which it is impossible that they should know anything at the time the obligation is taken. Would a priest reveal what he had received in the confessional? How often has it happened that stolen property

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has been restored, but who learned from him, who was the thief? He may have imposed punishment; he may have been as severe as even the law would have been, had that been able to take cognizance of the act, but he has held the secret confided in him, though of the deepest dye, honorably and with integrity to his solemn vows.

That vow was taken with the reasonable supposition that his ear would listen to occasional revelations of sin and crime. In fact the very object of the confessional is to hear admissions of wrong-doing, and the very act itself would be as impossible as it would be useless unless such revelations were made by the penitent. Then, when the priestly obligations are assumed, there is assumed also an obligation to keep secret whatever may thus be revealed.

Now where is the difference in the character of the obligations, so far as secresy is concerned, taken by the priest and the Mason, if we give full force to the obligation? The priest swears that he will faithfully and safely keep the secrets which may be confided to him, when the presumption is that these secrets will include sins and crimes. The mason obligates himself to keep secret what is committed to his charge, while he is positively assured that nothing wrong will be intrusted to him for preservation. To us, it seems, that the argument used against Masonry by the priest and Jesuit, will bear much more strongly against himself.

As will be seen, we make no war on the Catholic Church. We disclaim all right to condemn the practices of that church, or its priesthood. We only bring these parallel cases together, and conclude that if Masonry is wrong, so is the Church. If it be wrong to promise in the Lodge to keep its secrets, not knowing what they may be, then is the Church wrong in keeping its secrets, knowing them to be criminal?

[For the Mystic Star.]

A WELL-REGULATED LODGE.

BY DR. CHAS. WOODHOUSE.

What is more *orderly* than a well regulated Lodge of Masons, when convened for work? All of its officers at their appointed posts, each one well informed as to his duties, and duly declaring them, when interrogated by the competent authority! The central character in the Lodge is, of course, always the Master, and if duly and truly qualified for his office, not only in the knowledge of the ritual, but in the knowledge of human nature, and well versed in those amenities of respect and kindness for others., which become his exalted station, how grandly and quietly the work proceeds! Like a well-regulated piece of clockwork is a well-regulated Lodge. No thoughtful person can sit in such a Lodge from the opening to closing ceremonies, without hearing some lessons of practical value. Shall we try and deduce a few of them?

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1. He learns the value of *system.* How many, in the various pursuits of life, and in its manifold relations, boggle and stumble along, always in a hurry, always behindhand, and always in confusion and disorder, for lack of system! System makes even hard work, and the pursuits of many cares, comparatively easy. No one, we venture to remark, learns all he can from Masonry, unless he learns the beauty and value of easy and natural methods in whatever work he may attempt to do, especially if he have to deal with others. "Order is heaven's first law," and order reigns always in every well-regulated Lodge of Masons.

2. *Courtesy* of manners and speech may be learned in the well-regulated Lodge. Every word uttered, whether by the Master to his subordinate officers and the brethren,, or by them to the Master, is marked by courtesy and kindness. Compare a Lodge-room, in the department of its occupants, with a noisy and rancorous town or city meeting, with the turbulence often witnessed in legislative bodies, and with the hate and bitterness often manifested even in sectarian debates and so-called religious gatherings, and surely every Mason knows, that his well-regulated Lodge will not suffer by the contrast. Not that there may not be a difference of opinion among the brethren; not that they may not express that difference; but all must be in respect and tolerance for one another. All debate for mere strife's sake is banished from a Lodge of Masons.

3. *Equality* of mankind is learned in the Lodge-room. The Pope of Rome has lately issued another of the many senseless Papal fulminations against Freemasonry. Finney, Blanchard and the Pope of Rome are a unit in denouncing our venerable Order. It is no wonder they do not like an institution which teaches human equality. They would like to control the actions and even the consciences of their fellow-men, and be called Rabbi. But were they to join a Masonic Lodge, they would have no by-way provided for them, but they would have to go the way that the poorest and most humble Mason has passed over before them, and when they had been made a Mason, there would be no high seat especially for them, where they could look down on their brethren, but they would be on a level with the humblest brother in their midst; "only this, and nothing more." The Master of the Lodge would not be his "Holiness" as such, but only as a man and a Mason. In the Lodge-room the Pope would have no authority and receive no homage. It is not to be a matter of wonder, when we study the weakness of the human heart—its love of power, that all Popes, both Catholic and Protestant, hate an institution which pays no respect to pretension and self-importance, but has the highest honors for manhood, whether that manhood may, in the fortunes of life, wield a sceptre or shove a jack-plane—whether it may happen to wear the robe of the priest or the apron of the "operative mason."

RUTLAND, Vt.

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"MASON MARKS."

"They're traced in lines on the Parthenon,
Inscribed by the subtle Greek;
And Roman legions have carved them on
Walls, roads, and arches antique;
Long ere the Goth, with Vandal hand,
Gave scope to his envy dark,
The saviour craft in many a land
Had graven its Mason Mark.

The obelisks old, and the Pyramids,
Around which mystery clings;
The hieroglyphs on the coffin lids
Of weird Egyptian kings;
Carthage, Syria, Pompeii,
Buried, and strewn, and stark,
Have marble records that will not die,
Their primitive Mason Mark.

Upon column and frieze, and capital,
In the eye of the chaste volute,
On Scotia's curve, or an astragal,
Or in tryglyph's channel acute,
Cut somewhere on the entablature,
And oft like a sudden spark,
Flashing a light on a date obscure,
Shines many a Mason Mark.

These craftsmen old had a genial whim,
That nothing could e'er destroy,
With a love of their art that naught could dim,
They toiled with a chronic joy.
Nothing was too complex to essay,
In aught they dared to embark;
They triumphed on many an Appian Way,
Where they 've left their Mason Mark.

Crossing the Alps, like Hannibal,
Or skirting the Pyrenees,
On peak and plain, in crypt and cell,
On foot, or on bandaged knees;
From Tiber to Danube, from Rhine to Seine,
They needed no "letters of marque;"
Their art was their passport in France and Spain,
And in Britain their Mason Mark.

The monolith gray and Druids' chair,
The pillar towers of the Gael,
In Ogham occult their age they bear,
That time can only reveal.
Live on, old monuments of the past,
Our beacons through ages dark;
In primal majesty still you 'll last,
Endeared by each Mason Mark.

—*London "Builder."*

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BALUSTRE.

From the Grand Orient of Heredom at Charleston, in the State of South Carolina, near the B. B. and under the C. C. of that Zenith, which answers unto 32d degree 46 min. 33 sec. N. Latitude, and

From the Grand Orient of Heredom at Boston, in the State of Massachusetts, near the B. B. and under the C. C. of that Zenith, which answers unto 42d degree, 20 min. N. Latitude.

The Supreme Council (Mother-Council of the World) of the Sovereigns, the Grand Inspectors General, Grand Elect Knights of the Holy House of the Temple, Grand Commanders of the Holy Empire, of the 33d and last degree of the Ancient and Accepted Scottish Rite of Freemasonry, for the Southern Jurisdiction of the United States, whose See is at the Grand Orient first aforesaid: and

The Supreme Council of the Sovereigns, the Grand Inspectors-General, Grand Elect Knights of the Holy Temple, Grand Commanders of the Holy Empire, of the 33d and last degree of the Ancient and Accepted Scottish Rite of Freemasonry, for the Northern Jurisdiction of the United States, whose See is at the Grand Orient last aforesaid:

BY THE SOVEREIGN GRAND COMMANDERS:

To the Most Puissant and Most Illustrious Brother, Grand Maître de l'Ordre Maçonnique en France, and the Illustrious Brethren of the M. P. and M. Ill. Body, le Grand Orient de France, Suprême Conseil pour la France et les possessions Françaises.

SALUT. SALUT. SALUT.

It is known unto all the Masonic world that the Supreme Council having its See at Charleston was established on the 31st day of May, 1801, for the whole of North America, and that from it, mediately or immediately, all the legitimate Supreme Councils in the world have derived their existence.

In the year 1815 the said Supreme Council ratified the creation, by one of its members, of the Supreme Council for the Northern Jurisdiction of the United States, having its See at New York, whence it afterwards removed to Boston, where it now has its Grand Orient, having jurisdiction over the Northern States.

In the year 1839 a body, claiming to be a Supreme Council for the State of Louisiana, was unlawfully established at New Orleans, and continued to exist until the 17th day of February, 1855, when, by a concordat on that day effected, it submitted to the Supreme Council for the Southern Jurisdiction of the United States as the supreme authority of the rite in all that jurisdiction including the State of Louisiana, and its members became members of the Grand Consistory of Louisiana, under the obedience of the Supreme Council at Charleston; and two of them, afterwards, became members of that Supreme Council.

After the surrender of its powers by the body claiming to be a Supreme Council for the State of Louisiana, Jacques Foulhouze, once a member of that body, but who had retired from it before the effecting of said concordat, associated with himself two or three others who claimed to be 33ds, and set up a body, which he styled "The Supreme Council of the 33d degree for the Free, Sovereign and Independent State of Louisiana." That

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State had always been within the jurisdiction of the Supreme Council for the Southern Jurisdiction, the necessary consequence of which was, that the body so established was not only illegal, and illegitimate, but spurious. Mons. Jacques Foulhouze, received his 33d degree from the Grand Orient of France, which then was and still is in alliance with both our Supreme Councils: our Ill. Bro. Albert G. Mackey, Sec. Gen. H. E., being its Grand Representative and Garant d' amitie near that for the Southern Jurisdiction. Consequently, on the 4th day of August, 1858, the Grand Orient of France addressed itself to the said Jacques Foulhouze, apprising him of its alliance with that Supreme Council, and its recognition of it "as the supreme, constituting, and governing authority of the Ancient and Accepted Scottish Rite for the Southern Jurisdiction of the United States;" and, claiming his allegiance, sworn to itself, it invited him to dissolve immediately, the organization which he had formed, on pain of its condemnation, and forfeiture of his rank as an Inspector-General.

The said Foulhouze refusing to obey, was, by the Grand Orient, formally divested of his rank and character of Inspector-General, and the body created by him declared illegitimate.

Nevertheless, the said body, though thus denounced, condemned as spurious by both our Supreme Councils, and acknowledged by no lawful Masonic power in the world, continued to exist, and still continues to maintain a precarious and unlawful being, under the presidency of M. Eugene Chassaignac. From the beginning it violated the Masonic common law of the United States, by establishing and chartering lodges of Master Masons within the jurisdiction of the M. W. Grand Lodge of the State of Louisiana, and was, therefore, denounced by that sovereign body; and all the temples of Symbolic Masonry in the United States were closed against all who, pretending to be Master Masons, were members of the illegitimate lodges created by said spurious Supreme Council.

These, Most Illustrious Grand Master and Brethren of the Most Puissant Grand Orient of France, are all facts of history, which no one can dispute.

The two legitimate Supreme Councils for the Northern and Southern Jurisdiction of the United States, have always accepted and recognized as the Organic and Supreme Law of the Ancient and Accepted Scottish Rite, the Grand Constitutions and Secret Institutes, purporting to have been made in the year 1786, by which no more than two Supreme Councils could be established in the United States. Whether these are or are not recognized by you is not important, for the reason that when the Supreme Council at Charleston was established in the year 1801, it styled itself the Supreme Council of the United States, within whose limits no other Supreme Council, then, or until 1813, existed; that so soon as Louisiana was acquired from France and became part of the United States, the

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same became a part of the Jurisdiction of the said Supreme Council, and it did immediately thereafter, in fact, occupy the same by its Deputy and Legate, Ill. Bro. J. B. M. Delahogue, sent by it to New Orleans to organize bodies of the rite.

We fraternally represent that the jurisdiction of the Grand Orient of France and the French possessions, might be disputed with as much justice as that of our Supreme Councils over the whole of the United States; that is to say, without justice, or right, or reason. A Supreme Council established in a nation, whether in an empire, a kingdom, or a republic, has jurisdiction coextensive with the limits of such country, if, when it is established, no other Supreme Council has obtained jurisdiction there. This is the common law of Freemasonry.

The organized body under the presidency of M. Eugene Chassaignac, composed of persons expelled from Freemasonry by the Most Worshipful Grand Lodge of Master Masons of the State of Louisiana, has had no lawful origin, it being the continuation of that claiming to be a Supreme Council, and organized by M. Jacques Foulhouze, without any authority or power whatever.

If a Supreme Council for the State of Louisiana can be established and recognized by the Masonic Powers of the world, so also can one be established in every one of the States, if not in every one of the Territories, of the United States. These bodies, so numerous, and with constituencies so small, would at once cease to be of any importance or entitled to the respect of the great Masonic powers, and would fall into merited contempt; while the 33d degree would become as common and as purchaseable as the degree of Master Mason—for there are now thirty-seven States in the Union.

Nevertheless, Most Illustrious Grand Master and illustrious brethren, you have been pleased, on the fifth day of November, A. D. 1868, to recognize and acknowledge the said spurious body, presided over by the said M. Eugene Chassaignac, as a lawful and regular Supreme Council, and have entered into fraternal relations with it. And this you have, moreover, been pleased to do, without previous consultation with or notice to either of our Supreme Councils, with both of which the Grand Orient had, at the time, friendly relations of long standing, and a Grand Representative near each of our Supreme Councils, and each of us had accredited a Grand Representative to you.

We have learned your action with profound regret, and are constrained fraternally, but in the most energetic manner, to remonstrate against it, and to ask that it be revoked.

This we do, because your recognition of the spurious body in question, is in reality to decide a question as to the the extent of the jurisdiction of one of our Supreme Councils; a question of which, in regard to the State of Louisiana, the Supreme Council for the Southern Jurisdiction is the sole judge, and can not admit, or patiently tolerate the assumption of the superiority which an attempt by a foreign body

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to decide such a question, implies. It is also, not only an act of grave discourtesy to the Supreme Council, although you have been pleased to declare that you do not assume to decide between it and the body at New Orleans, and that there is nothing hostile in your action in the premises, but it is in fact an open act of hostility against it, which would warrant and justify the immediate suspension of all correspondence with your Most Illustrious body, on the part of the Supreme Council for the Southern Jurisdiction, and of its prohibition against the reception, as visitors, by any of the bodies of its obedience, of any Masons acknowledging the authority of the Grand Orient of France.

But these are measures to which the said Supreme Council would be very reluctant to resort, while any hope remained that the Grand Orient of France would recall its hasty action, and abandon the spurious body in question to the merited contempt with which it is regarded by all American Masons.

The Supreme Council for the Northern Jurisdiction has a direct interest in this question, hence it never can consent to the establishment of a precedent for the recognition by any foreign Masonic power, however illustrious, of a spurious body of the Ancient and Accepted Scottish Rite, that may be established within its jurisdiction. It will resist and solemnly protest against any claim of a right so to intervene in its domestic controversies, by any Masonic body in the world.

If the Grand Orient should think fit to persist in the recognition of the spurious body in question, it will in fact divest itself of its Masonic character, by an alliance with a spurious body of expelled Master Masons, and by recognizing as Masons, and receiving as visitors, and allowing its subordinates to receive those who have been denounced as clandestine Masons by the Grand Lodge of Louisiana, and whose organization is pronounced spurious by both of our Supreme Councils, and by those of South America; and it will, in that case, find all the Grand Lodges of the United States making common cause with the Grand Lodge of Louisiana.

We do therefore invite the immediate attention of the Grand Master of the Masonic Order, and the brethren of the Grand Orient to the matter in question, and an early reply to this balustre, that it may not be necessary to convoke our Supreme Councils for their action in regard to the same.

And we do hereby renew to the Grand Master assurances of our high and fraternal consideration and esteem. May our Father, who is in Heaven, have him and the brethren of the Grand Orient in His holy keeping.

Given under our hands and the seals of our arms as Sovereign Grand Commanders, and the grand seals of our Supreme Councils caused by us to be affixed to these presents, and the same to be countersigned by the Ill. Secretaries General of the Holy Empire, of our respective Supreme Councils, at the

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respective Grand Orients aforesaid, at Charleston on the 18th of the Hebrew month Adar, A. M. 5629, and at Boston on the 25th of the Hebrew month Adar, A. M. 5629, answering unto the 1st and 8th days of March, 1869, V. E.

ALBERT PIKE,
Sov. Gr. Commander of the Supreme Council for the Southern Jurisdiction of the United States.
ALBERT G. MACKEY, Secretary General.
JOSIAH H. DRUMMOND,
Sov. Gr. Commander of the Supreme Council for the Northern Jurisdiction of the United States.
DANIEL SICKELS, Secretary General.

MASONIC SERVICE—ITS PLEASURES AND ITS PAINS.

The "service" of Masonry, like that of its handmaid, the church, "is a reasonable service," and is worthy a large share of the attention of the man of capacity and energy. As the chiefest and most widely disseminated of the humanitarian institutions of earth, it demands and should receive the reverence and love of all men who live not for themselves alone.

The pleasures of Masonic service are manifold, and the earnest and enlightened brother would enumerate them as consisting in the sociality which that service begets; in the absolute equality which prevails upon the checkered pavement; in the opportunities it affords him to extend his acquaintance under the most propitious circumstances among men of "every country, sect and opinion;" in the blessed inducements it holds out to men to become lovers of the good, the true and the beautiful in civil and in social life, and to cultivate the virtues of general as well as special charity and hospitality. A brother entertaining such comprehensive views of the "mysterious, glorious science," would necessarily become a worker in the hive. Not admiring the service of Masonry because of its *commercial*, but because of its moral and benevolent aspects, he would devote himself to the culture and progress of the institution with an earnestness born of an intelligent appreciation of the fact that God demands of every man that he should leave the world better than he found it. Masonic literature, Masonic ritualism, and the Masonic divine idea of the unity of races and the brotherhood of man he would sedulously cultivate.

Into Masonic legislation he would endeavor to introduce a wise spirituality, and would warmly oppose all measures whose end was to materialize the lessons and uses of the service, and to render it purely "of the earth, earthy."

Having a correct understanding of the festival feature in that service, he would seek to cultivate it to its utmost capacity, and would strive to make the Lodge so attractive in its adornments and in its ministrations that each lodge meeting should become a festival, that would fully reproduce the beautiful picture presented in the CXXXIII psalm.

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Of course a brother who is imbued with these ideas, and who is in earnest and unselfish in their advocacy, would soon become noticeable, and just here the pains of Masonic service, of that delightful and "reasonable service," would begin to environ and annoy him.

Unfortunately, in Masonry as in the church, there are many black sheep in the flock. It is such as these who place obstructions in the pathway of the Masonic worker. They are the "pelting petty cavilers," who misconstrue his motives, depreciate his well-meant activities, and malign his teachings.

They are his self-ordained *mustard plasters*, and the counter irritation they produce, while it is frequently unbearable, because in his opinion it is *so* unnecessary to his Masonic health are no doubt wise dispensations of Providence, in that they tend to cure him of self-consequence, and to make him circumspect in his life and active correspondencies.

Yet, to every right-minded and philosophical worker, the pains of Masonic service are but "light afflictions;" and however hard to bear, they by no means counterbalance the pleasures thereof. If the worker labors because he is a true lover of his race, and not because he is secretly a selfish placé-hunter, he will sooner or later become insensible to the pains of the service, and they will affect him as little as the baying of the dog affects the moon. If he regards Masonic preferment as an *incident* rather than the *ultimate* of Masonic endeavor — an incident which is only covetable because it enhances his capacity for good; he will not falter by the way-side, nor like a moral coward, abandon masonic labor because cavilers assail him. Conscious that he is in the right, and remembering that misconstruction and wrong are the natural and blatant enemies of zeal and efficiency, he will bide his time, and dare to be

> "Up and doing,
> Night and day,"

regardless of all considerations which have reference to material affairs; and only mindful of the reward which shall be his in the "Land of the Hereafter."—*Evergreen.*

SECRECY OF THE BALLOT.

Among the "*General Regulations* compiled first by Mr. George Payne, Anno 1720, when he was Grand Master, and approved by the Grand Lodge on St. John Baptist's day, Anno 1721, at Stationers' Hall, London," and which are now the standard law of Masonry, it is declared, as the first great gratification of a candidate, that his admission into the Lodge shall be with "the unanimous consent of all the members of that Lodge then present," else he might "spoil their harmony or hinder their freedom."

To this great gratification all others must succumb; and it matters not how excellent or influential the

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candidate may be, if any of the members feels that his acceptance might be the means of disturbing that harmony and peace which should ever exist in a Masonic Lodge, it is the duty of such member, by the exercise of the ballot, to prevent that admission and to preserve the peace and harmony of the brethren.

In the exercise of this prerogative, no brother, not even the Master, has a right to question the motives of the member casting the black ball: it is a matter between his conscience and his God. There can be no question that personal pique or prejudice —for we are all human—frequently controls members in their ballot, and it is undoubtedly wrong for any man to permit himself to be the victim of such unworthy passions; but unless he avows it, or by previous threats that he will do so, make himself known, he cannot be Masonically dealt with. Should he do so, he ought to be expelled; and the Lodge that did not discipline him ought to be silenced for ever. No undue means, however, ought to be used to entrap him into confession. It may be, however, that A, a member of a Lodge, has such an inveterate dislike to B, a candidate, that it is impossible for him to hail him as a brother, no matter how unfounded in reason that dislike may be. Who shall say that A must make himself a martyr for the sake of gratifying a fancy of B's, and, by consenting, expatriate himself? Here it is to be presumed that the admission of B would be the signal for the withdrawal of A. Nay, more: who shall say that other members, as C, D and E, knowing that the initiation of B would be the introduction of discordant elements into the Lodge, or the compulsory dimission of A, are not also bound to prevent such a result? In all this no wrong is inflicted upon the candidate; for a wrong by jurists is defined to be "a deprivation of right." Now no man possesses the right of initiation; it is a favor sought for, to be given or withheld.—*Keystone.*

RIGHT OF OBJECTION.

In the discussion of questions of Masonic Jurisprudence, if the object aimed at is to deduce their true meaning and application in the working of our Order, the end to be obtained is certainly a laudable one; and, influenced alone by this principle, I shall briefly give some of the reasons why some of the decisions of our last Grand Lodge are not in accordance with the true principles of Freemasonry.

The decision given by our worthy Past Grand Master, Dunscomb, that "a member of one Lodge has no right to prohibit the initiation of a candidate into another. He may state his objections to the Master, the committee, or any member, and it is for either to determine whether they are sufficient," was virtually indorsed by the Grand Lodge, as the committee to whom was referred his decisions on Jurisprudence did not

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make any report, and as the question was not raised in Grand Lodge, it is published in the printed proceedings as "Standing Resolutions and Decisions."

Upon the first view of the question it would seem that the decision was carried, and it would be, if we looked at Lodges as local institutions, making Masons alone for their respective localities; but such is not the fact. Lodges are local, for convenience and for being better qualified to judge if the material offered is worthy of a place in the great moral edifice. Do they make Masons for their respective Lodges *alone*, or do they make them as *members* of the universal family of Masons? Does the profane petition Lodge No. 1 to be made a member of that Lodge, or does he petition Lodge No. 1 to receive the mysteries of Masonry, thereby becoming one of the Craft? He certainly petitions to become a Mason, and when he is legally made he is one of the universal brotherhood, and entitled to all the rights and privileges of the fraternity, a member of the family, and has a right to say whether any *one* shall be admitted within the circle. If he has not this inalienable right, then our boasted claim of unity is absurd.

That the *right* of objection to any one being made a Mason is not only an indefeasible one of any affiliated Master Mason, but it is his bounden duty to exercise it at all times, and at all places, when he believes it would be for the benefit of the Craft.

The principle upon which this right is claimed has ever been, and is now, in practical operation in this jurisdiction. Every member of a Lodge has the right to object to the ballot being spread upon the petition of any one to be made a Mason in his Lodge, and this objection cannot be, by any power except himself, removed; and if this *right* is awarded to him *only* in his own Lodge, do you not at once localize Masonry? Every Lodge making Masons for their *own*, and not for that Lodge from which *we* all hail.

The farther you look into this question, it appears to me, in bolder relief the principle stands, and its practical operation cannot work an injury to our noble Order.—*Past Master in Freemason.*

The following decisions have been rendered by Grand Master Reynolds:

22. If the Master elect decline installation, the old Master holds over, unless a dispensation is obtained, by desire of the Lodge, for another election.

23. The dedication of halls, constitution of Lodges, laying of corner-stones, and installation of Lodge officers, may be in public, and, when public, the Lodge is not required to be opened.

24. A dispensation is unnecessary to elect any officer under the rank of Treasurer.

25. In trials of persons who cannot be served with notice, the record should set forth that the residence of the accused is unknown.

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SECRECY NO OBJECTION TO MASONRY.

BY REV. N. S. SAGE.

Reader, do not pass this article unread, as you find that it is *not a defense* of a certain objection to speculative Masonry, but a *reply* to it. You need not fear to examine these matters, because whatever your conceptions of Masonry may have been, the better you understand its *principles* the less cause will you find for objections.

The objection which we propose to consider, in this article, is, perhaps, one that has great weight in the estimation of many who are ever seeking for "light" upon the subject, but who are wholly unacquainted with the object and design of our beloved Order. I allude to the question of *secrecy*.

Many persons honestly suppose that secrecy is not a virtue; and yet, strange as it may appear, we almost invariably find such persons practicing it as such, in their business relations in life, and in their family government. To illustrate. A and B are engaged in some legitimate business enterprise. For mutual aid and protection they form a copartnership. Each of these parties is in possession of some private, or secret matter pertaining alone to the business in which he is engaged. This secret might not do the world any *harm*, while its revelation would certainly do the world no *good*; but, kept between the parties interested, the world receives its benefit, and, satisfied therewith, it seeks not to pry into the private affairs of those most immediately concerned. So with the family government. In all well regulated households there are certain secrets, proper and right in themselves, and the purposes songht to be attained, but which, if revealed to the world, would result in an infinite deal of injury. A child, in an unguarded hour, may have yielded to the wiles of the Tempter, and stepped aside from the flowery pathway of virtue. No parent, feeling a sense of his obligation to his child, and to human society, would think for a single moment of braying the child's crime to the world; but, locking it within the repository of a "faithful breast," he will go to the "most retired chamber" of the erring one, clasp him in his arms, and, having gained the heart so lately estranged, the "instructive tongue" will pour such words of wisdom and counsel within the "listening ear" that the power of the Tempter shall be broken forever, and his child be restored to virtue and to love once more.

"This is the Mason's part,
A Mason's bounden duty;
This rears the Mason's heart
In wisdom, strength and beauty."

Many good people attach a false idea to this word, secret. They make it a synonym for deceit, trickery and fraud. This is all wrong, and the reader's good sense will teach him this truth when he reflects seriously upon the matter.

Secrecy is a great and important virtue, necessary for both social and

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personal happiness and peace. No one can be truly happy, nor can he add to the happiness of those by whom he is surrounded, who has not learned to keep a vigilant guard at the door of his lips. Families and neighborhoods are kept in a constant uproar where this virtue is not practiced. Societies, political and religious, can only be preserved from utter ruin and overthrow by the observance of this virtue.

Hear what the "Wise Man of Old" said of one who was not taught to keep a secret, and learn wisdom from his experience: "He that goeth about as a tale-bearer *revealeth secrets;* therefore, *meddle not with him.*" And again, mark the contrast which he draws between these mischief-making disturbers of the peace of society and the "faithful breast" that knows how and when to keep a secret: "A tale-bearer revealeth *secrets;* but he that is of a *faithful spirit* concealeth the matter."

Numerous other arguments might be offered, but, lest our article should prove too long, we will close here by saying: Let the objector say what he may against secrecy, he himself esteems it a virtue for himself, and despises the man who cannot and does not keep a secret.

WHEN A DIMIT MAY BE GRANTED.

The Ancient Constitutions say that no Mason should live in the vicinity of a Lodge without becoming a member thereof, and that every Mason should become a member of a Lodge.

No application should be entertained for a dimit while the applicant is in bad or doubtful standing, or not clear on the books. If in good standing and clear on the books, he may be lawfully dimitted if he is a resident of another grand jurisdiction, or if he wishes to join a Lodge nearer or more convenient to his place of residence. The Grand Lodge has also provided that where a brother's peace in his family or his church can be preserved in no other way, that he, too, may dimit. We hope there are few such. We do not believe in sacrificing any good principle to gratify any clamor, whim, or caprice.

GRAND LODGE OF MICHIGAN.

The M. W. Grand Lodge of the State of Michigan closed its Annual Communication at Detroit, Friday, January 15. The following are the names of the Grand Officers elected and installed:

A. T. Metcalf, Kalamazoo, Grand Master.

A. Partridge, Birmingham, Deputy Grand Master.

Thos. N. Lee, Jr., Houghton, District Deputy Grand Master (for Upper Peninsula.)

E. R. Landon, Detroit, Senior Grand Warden.

J. V. Lambertson, Rochester, Junior Grand Warden.

R. W. Landor, Niles, Grand Treasurer.

Jas. Fenton, Detroit, Grand Secretary.

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EXPLORATION OF PALESTINE.

Mr. Grove sends the following communication to the papers:

"JERUSALEM, Feb. 1, 1869.

"At the northern end of the Haram Area at Jerusalem, east of the gate known as Bab Hytta, are two tank mouths, which were not examined by Captain Wilson; they are closed by heavy stones. To the west of these there is a private garden which projects out into and forms a part of the Haram Area; in this garden there are two other tank mouths. I examined one of these some months ago, but was unable to get down the other on account of the small size of the opening. On Monday last I went again to this garden to have another try at these cisterns, and first examined that to the west, which is simply a tank about 8 feet by 15 feet, with a semi-circular arch over it, and no appearance of rock about it. I then went to the other, situate at the south-east angle of the little garden, which at this point is elevated about 10 feet above the Haram Area. On sounding I found it 42 feet down to the water. I tried to descend, but to no purpose until I had nearly stripped to the skin, and even then in my contortions I managed to slip the rope over one arm; the narrow passageway only 3 feet: at 10 feet from the surface I came on the floor of a little chamber, about 6 feet square, apparently on a level with the Harem Area. The shaft down to the cisterns continues through the floor of this chamber, and is a moderate sized opening. On getting down to the water I found it only 3 feet deep, and concluding from the size of the cistern that help would be required in measuring, I signaled for Sergeant Birtles to come down.

"On lighting up the magnesium wire, and looking about me, I was astonished; my first impression being that I had got into a church similar to that of the cathedral (formerly a mosque) at Cordova. I could see arch upon arch north and east; apparently rows of them.

"After floundering about some little distance, however, I could see that there was a limit to the substructure at no great distance, to north and east. In the meantime Sergeant Birtles (somewhat stouter than myself) was making great efforts above, with very little result; do what he would he could not get into the narrow opening to this cistern, and at last had to give up the trial and go and get leave from the owner to pull down the upper mouth of the shaft, and then he very soon appeared at the bottom, his shoulders considerably injured through his exertions. In the meantime the excitement of our 'find' had begun to wear off, and the water felt cold. I was just giving the sergeant some sage advice as to how he should direct his steps to the best advantage, when I stumbled over a large stone and fell into the water flat on my face. As just at present the weather is frosty, a bath in one's clothes is anything but pleasant. I found the stones on which I stumbled to be about six in number, averaging 7 feet in length, and 3 feet in depth and

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width. I could see no inscription on them, and they appear to have fallen in by accident.

"The substructure, now used as a tank, is 64 feet from north to south, and 57 feet from east to west, thus being nearly square. Its northern wall is 23 feet 6 inches from the south side of the Birket Israil (traditional Pool of Bethesda). It consists of nine rectangular bays formed by four piers, cruciform in plan, equidistant from each other and from the walls, from which spring arches. The arches between the piers, and between the two northern piers and walls, are stilted or pointed; those from the two southern piers to the walls appear to be flying buttresses, unless the remainder of these arches are concealed behind the east, west and south walls of the substructure.

"The dimensions of arches and piers all vary somewhat, which may arise from the thick coat of plaster which exists up to the top of the arches—that is, to about 14 feet above the floor of the tank. These arches support nothing; they merely strengthen the piers and resist any lateral thrust against the side walls.

"The whole of the substructure is covered in by vaults intersecting in groins over the bays; surface-ribs (of cut stone) are thrown over from the piers to the sides, the remainder of the arches being composed of rag-work. The vaults are pointed; the springing of the vault surface ribs is 14 feet above the floor of the substructure, and the cement does not reach higher than that point. The vaults, from springing to crown are also about 14 feet in height, giving a total of 28 feet from the floor to the crown.

"In the south wall is a staircase leading up to the surface of the Haram, which I understand has been open within memory. Near the bottom of the steps is a shaft leading up to another entrance. There is the appearance of an open continuation of these vaults in any direction. There is an opening on the northern side about two feet in height and one foot wide, on a level with the top of the cement, which lets in light. On examining the pool Birket Israil I find a grating in the south wall (two feet square) exactly opposite the opening in the substructure, and which undoubtedly communicates with it, but whether directly through the thickness of the wall, or whether through another chamber in the wall, has yet to be determined. Through this opening any superfluous water in the substructure would flow into the Birket Israil. The impression that I had got into a church still remains on my mind, I do not exactly know why; the vaults are so unlike any known tanks in Jerusalem, and so very different from the substructures at the southeast angle of the Haram Area. I cannot believe such a structure as this was built merely for a tank, and if it was simply to support the present surface of the Haram, then there is probably more of it to be found towards the south and east.

"We were altogether three hours in the water surveying, and I measured everything I could get at.

"The vaults look small when compared to the Birket Israil in section,

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but then the Birket is really an enormous reservoir, nearly 100 feet deep.

"The large stones I found huddled together at the bottom in the water are, I think, evidence of the roof having once fallen in and been replaced. "CHARLES WARREN,

"Lieutenant Royal Engineers."

JURISPRUDENCE.

MINNESOTA.

A Lodge U. D. cannot try its members; neither can it admit members.

A petition for initiation, after being referred, cannot be withdrawn; but a petition not regularly before the Lodge, as in the case of want of jurisdiction, may be withdrawn.

A dimit can only be granted at a stated communication. The vote of the Lodge granting the dimit is conclusive, with or without a certificate.

A non-affiliated Mason who has lived six months within the jurisdiction of a Lodge without applying for membership, cannot visit.

That a virtual or Chapter Past Master cannot install the officers of a Lodge.

MISSOURI.

A Warden cannot delegate power to preside to a Past Master, save only while the Warden remains present.

A Master Mason may affiliate in the Lodge most agreeable to himself without regard to residence.

A Master or Warden can not dimit during the official term.

Examination of candidates for proficiency must be had at a stated communication.

An expelled Mason cannot be restored at a called meeting.

The degrees of Masonry cannot be conferred on any one who is unable to comply literally with the ancient landmarks of physical perfection.

BRO. J. T. BRADY'S LAST WRITING.

As if Providence was preparing our brother for his sudden departure, the following suggestive sentiments were written but a short time prior to his decease, the *last* ones recorded by that hand which was *so* busy during life but now *so* still in death.

"Our brothers in the pilgrimage will fall at our side, but however thickly the arrows of death may shower, we can, while our powers continue, do naught but move on until we reach the awful instant, when we are to exchange the feeble pulses of transitory existence for the ceaseless throbbings of eternal life. There, even there, at that mysterious frontier, if we have been faithful and fearless in the march, we may lie down obedient to destiny, with the exalted hope that, after all the objects of this world shall have become lost forever to our mortal sight, there may be unfolded to our new and spiritual vision another realm of unimaginable glory, where we, and all whom we loved on earth, may realize the promise which the Great Ruler of the Universe has made unto the just."

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HOME DEPARTMENT.

[For the Mystic Star.]

THE BOURBONS OF SPAIN.*

ISABELLA II., HER BIRTH, MARRIAGE AND CAREER.

By J. S. C. ABBOTT, author of "History of Napoleon I," "History of Napoleon III."

The first wife of the dissolute Ferdinand was Maria, daughter of the King of Naples. She was amiable and beautiful, possessing, in an unusual degree, those graces of person, mind and heart which should have retained, as well as have won, the love of any high-minded man. Ferdinand soon wearied of her; and not only crushed her heart by the most cutting neglect, and the most insulting devotion to guilty favorites, but treated her with the most shameless and vulgar abuse. After five years of misery poor Maria found a refuge from his brutality in the grave

Ferdinand then passed several years in the wildest license of dissipation. But when the sceptre was finally placed in his hands, it was deemed important that he should again marry, that the crown might be transmitted to his legitimate heir. He selected for his second wife, Maria Isabel, a Portuguese princess. She was a niece of Ferdinand. At the same time Ferdinand's brother, Don Carlos, married Maria Francisca, a younger sister of Maria Isabel. But a few months elapsed ere Maria Isabel, who was then *enciente*, was suddenly seized with convulsions, and, in twenty minutes, died. The babe was taken from its lifeless mother by the Cæsarean operation, and, after a few gasps, expired.

But a few months after this event Ferdinand, who was anxious to transmit the crown to his own lineal descendant, married the princess Maria Josephine Amelia, daughter of the elector of Saxony. For ten sorrowful years this unhappy princess endured her brutal husband, and then she sank, childless, into the grave. Ferdinand was now forty-five years of age. He was prematurely old. A thoroughly dissolute life had exhausted his frame. There was but little chance that one so decrepit and infirm could transmit the crown to any descendant of his own. But should he die childless his brother, Don Carlos, whom he hated, would inherit the throne. Already a numerous party were rallying around him as their future king. Ferdinand resolved to thwart the expectations of Carlos, if possible. He eagerly sought another bride. The latter part of the year 1829 he married for his fourth wife, Christina, daughter of the king of the two Sicilies.

*Entered according to Act of Congress, in the year 1869, by J. S. Hanna & Co., in the Clerk's Office of the District Court of the United States for the Northern District of Illinois.

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Christina was but twenty years of age. Whatever may have been her character before her marriage, when introduced to the corrupt court of Spain, and to the dissolute society of Ferdinand and his boon companions, she developed into a gay, frivolous, conscienceless woman of pleasure. It was not possible that she could love her husband, or that she could regard his person with any other emotion than that of loathing.

Carlos and his party were quite exasperated by this fourth marriage. Should Christina give birth to a son, whoever his father might be, that child would be regarded as the legitimate heir to the throne. The followers of Ferdinand, trembling lest Carlos and his partisans should obtain the crown and the spoils of victory, very explicitly informed Christina that a law more imperious than any ordinary rules of morality demanded that she should produce an heir to the throne. The strongest of possible earthly motives urged her to this. Her wretched old husband was so consumed by disease that he might at any time die. Should he die, leaving Christina childless, she would sink back into obscurity, and the hated Don Carlos would be monarch in the palaces of Spain.

Should Christina give birth to a son, no one could prove but that that son was the child of the king. He would thus be the undisputed heir to the throne. Ferdinand might then die as soon as God would be kindly pleased to take the wretch away. Christina would be regent, that is, in reality, Queen of Spain, until the child should attain his majority. Ferdinand, in his implacable hostility to his brother, Don Carlos, was as anxious as Christina that she should become a mother. Habituated to a life of sin and shame, he had no sense of personal honor.

There chanced to be a very handsome young fellow by the name of Munos, who was a private soldier in the king's guard. He was the son of a tobacconist in Madrid. Though quite uneducated, he had many native attractions. Christina fixed her eye upon the well proportioned dragoon, and, in imitation of her husband's mother, Louisa, selected Munos for her friend. She lavished upon him wealth and posts of honor, and titles of nobility, and thus lifted him up upon the plat form where the grandees of Spain moved proudly.

Soon Spain was startled with the announcement that Christina was about to become a mother. Ferdinand and his friends were exultant. Carlos and his followers gnashed their teeth with rage. They perfectly understood by what means they had been circumvented. But they were helpless. Still there was a chance for Carlos. The law of ancient Spain admitted females to the succession. But in 1713, upon the accession of Phillip V. to the throne, a decree had been issued strictly excluding females from the crown. This law had been ratified by all the powers of Europe and had now been in force for more than a hundred years.

Consequently should the promised child prove a daughter, Carlos would

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would still remain heir apparent to to the monarchy. While such was the posture of affairs and all Spain was impatiently awaiting the issue, not only the political world at Madrid, but Europe, was startled by a decree, published by Ferdinand, that females as well as males should be recognized in the right of succession. The Carlists, as the advocates of Don Carlos were called, embraced generally the monks, and all those most devoted to ecclesiastical despotism. This act roused them to frenzy. They declared that the king had no right thus to change the law of the realm, and that with arms in their hands they would resist the innovation.

The mutterings of the rising tempest reverberated throughout Spain. Both parties began to burnish their arms, and array their forces for the conflict. Still no conflict might ensue. Should the child prove a son, the Carlists would be compelled to throw down their arms, for no one could deny his claims. On the 10th of October, 1830, the anxiously expected child was born. It proved to be a daughter—Isabella, the present ex-queen of Spain.

Both parties were now roused to desperation. Ferdinand was very feeble, and might at any time breathe his last. Until his death there was no room for conflict, for he was undisputed king. But the moment he should close his eyes in his last sleep, the friends of Ferdinand would proclaim Isabella as Queen, with Christina regent, while the Carlists would proclaim Don Carlos as King of Spain. Then the struggle would commence, with blood and woe, whose issue no human wisdom could foresee.

But soon again all Spain was thrown into new excitement by the tidings that Christina was again to become a mother. As before, should the child prove a son, it would terminate the conflict. Consequently there was a slight truce, both parties still gazing defiantly upon each other, until the result should be ascertained. On January 30th, 1832, this second child of Christina was ushered into this troubled world. The child again proved to be a daughter, and received the name of Louisa. Thus the claims of the two antagonistic parties remained unchanged. Carlos retired to a castle in Portugal to await the death of his brother, while both parties made vigorous preparations for the coming struggle which now seemed inevitable. When Isabella was not quite three years of age Ferdinand assembled the Cortes to take the oath of allegiance to her as their future sovereign. The Carlists, of course, refused to heed the summons.

The festival of this recognition was one of the most brilliant which Spain had ever witnessed. Not long after this, Ferdinand died. The last scenes of his wretched life, as described by eye-witnesses, were perhaps as humiliating as any death-bed scene which history has ever recorded. We give the narrative in words which we have used on another occasion.

In the interior of the palace upon the royal couch, lay moaning and paralyzed, the dying king. All the

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appliances of opulence embellished the regal apartment; but haggard death was there pronouncing its sentence of vanity and mockery upon all terrestrial splendor. A wretched life had arrived at its most mournful termination. The pitiable old old man, old in infirmity and vice, tortured by pain and lashed by an avenging conscience, trembled as he approached the dread tribunal of his judge. Angry disputants surrounded the pillow of death, and the groans of the dying were drowned by the vociferations of enraged relatives. The crown was falling from the brow of Ferdinand, and his death struggles were unheeded as those around him eagerly grasped at the glittering prize.

As the storm swelled into the louder and more vehement language of vituperation and abuse, the king, bewildered by the clamor, tossed upon his bed and moaned in anguish. The angry disputants, regardless of the dying monarch, seized each other by the collar and the hair. Oaths were vollied forth, blows interchanged, and knives gleamed over the bed of death. In the struggle they reeled to and fro, and staggered against the couch and almost upon the body of the dying king.

At length the combatants were separated, and, foaming with rage, withdrew from the death chamber. The expiring monarch apparently fell asleep. Some one went to awake him. Ferdinand was dead. O! how much is there in that one word *dead!*

Civil war instantly burst forth. For years it desolated wretched Spain. We have no space for entering into its details of violence, crime and woe. Christina, the ambitious mother of Isabella, reigning as regent wherever her armies, in the ever-flooding and ebbing billows of war, held sway, was anxious to secure a nuptial alliance for Isabella, which would bring some strong foreign power to the support of her claims. She wished to marry Isabella and Louisa to sons of Louis Phillippe, but England would not consent, as that would ally too intimately the thrones of France and Spain. Some of the English diplomatists endeavored to promote a match between Isabella and the Prince of Coburg, a cousin of Prince Albert, the husband of Victoria. But France would not consent to this alliance. The question of the disposal of the two Spanish princesses agitated all the courts of Europe and came near creating a general continental war.

Embarrassed by these diplomatic influences, Christina, at the suggestion of Louis Phillippe decided to marry Isabella to her cousin, Francisco, the youngest son of Ferdinand's youngest brother. At the same time, without regard to the remonstrances of England, Louisa was to be married to the Duke of Montpensier, the fourth son of the king of the French.

Isabella loathed her cousin Francisco. He had no attractions, either of person or mind to win a woman's love. He was diminutive in figure, of feeble intellect, and with a squeaking voice which excited contempt. Isabella was but sixteen years of age,

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but she had a very decided will of her own. For a time she flatly refused to sacrifice herself to so repulsive a union, declaring that she would rather die than wed Francisco.

It is said that one night Christina, with a crafty minister, took the child into one of the interior apartments of the palace, and, through all the long hours of the night, *labored* with her that through the combined influence of entreaties, bribes and threats she might be induced to take the despised Francisco for her husband. It was not until the morning dawned, that, worn out by exhaustion, she yielded. The marriage was consummated as speedily as possible. Louisa was but fourteen years of age. Gladly she accepted the hand of the French duke, who was, in all respects, a very attractive and estimable man. Accompanied by an armed band of two thousand steel-clad dragoons, the Duke of Montpensier threaded a pass of the Pyrenees, galloped to Madrid, and, being married at the same time with Isabella and Francisco, triumphantly bore off his prize.

As was to have been expected, Isabella and her husband soon quarreled and separated. Isabell a wa a child of ungovernable passions. She was exasperated by her compulsory marriage. In the conduct of her mother and the court around her she saw only the example of unrestrained voluptuousness and sin. That she became a victim of the corruption, in the midst of which she was born and lived, is not strange. Our sympathies are strongly excited in behalf of this deeply-wronged child. Much that is called virtue is merely the absence of temptation. There are not many persons who could safely encounter the ordeal before which Isabella fell. Still history compels us to admit that under these adverse influences she has become unlovely in the extreme, impure, coarse, despotic. A traveler, who visited the court of Spain just before the marriage of the two princesses, thus describes the appearance of Christina and her two daughters:

"This being Sunday, I had an excellent opportunity of seeing the royal family at their devotions. The service commenced at one o'clock. A few moments before that hour, Christina and her two daughters, Isabella and Louisa, entered the small royal chamber, in the front of the altar, and immediately knelt down to take part in the service. All three were dressed in black, and wore nothing on the head but mantillas. Isabella inclines so much to *embonpoint* that I should not be surprised if, in the course of a few years, she should rival Donna Maria, of Portugal.

"Ever since her infancy Isabella's gait has partaken a good deal of an ungainly waddle, and now that she manifests so strong a tendency towards corpulency her dancing is not the most pleasant spectacle. Thus at the court balls she astonished the spectators with something like elephantine gambolings. She is by no means deficient in ability, being endowed with a prodigious memory. I am assured that, with all her defects, she is high minded and queenly and has many noble qualities.

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"Her sister Louisa does not improve in appearance as she grows older. Her infantine graces have merged somewhat into coarseness, but she may still be regarded as beautiful. Her features, like her mother's, are longer and more Italian than her sister's, and her complexion purer. Her grace of attitude and movement is remarkable; a quality which she inherits exclusively from Christina. She is certainly a charming young person, and looks wonderfully well in her dark crape dress and mantilla. Whether Montpensier lose the inheritance of Spain or not, he will have found in her an enchanting wife, and France a princess who will look to advantage by the side of De Joinville's Brazilian beauty.

"Christina, who seemed to outdo her daughters in devotion and joined in the service with much fervor, is evidently breaking up. Her face is beginning to wear a somewhat haggard expression, and her figure to lose its graceful and rounded contour. The unremitting toils of intrigue have stolen upon her nocturnal hours, and the atmosphere of political maneuver, out of which she can not exist, has paled roses which once adorned her cheek, and cast a deeper shade upon her brow."

The recent revolution in Spain has driven Isabella and her court out of the peninsula. The ex-queen is immesely rich. She expects to regain the crown. Possibly she may. With a property whose income it is said is not less than two millions of dollars a year, with the Pope perhaps operating in her favor, through the Bishops and the inferior clergy, with an ignorant and fanatical peasantry of from twelve to sixteen millions to influence, not more than three millions of whom can either read or write, it is by no means certain that an appeal to universal suffrage will not restore the ancient dynasty.

The liberal party is composed almost exclusively of the intelligent and energetic inhabitants of the cities. It is their voice only which we hear. Therefore we are liable to be deceived. A republic can not be maintained upon any other foundation than that of at least general suffrage. France has set the example of universal suffrage. By that voice, in France, a republic is rejected and a constitutional Empire established. Spain cannot compare with France in point of intelligence. An appeal to the people has already resulted in the rejection of a Republic. A throne will be established. Who will be seated upon it? If this all important question is to be referred to the voice of universal suffrage, will not the decision be made by the priests who control the unenlightened masses of the people? It is to be feared that Spain can not advance from slavery to freedom, but through a long journey in the wilderness.

"Let me not to the marriage of true minds
Admit impediments. Love is not love
Which alters when it alteration finds
Or bends with the remover to remove.
Oh, no! it is an ever-fixed mark
That looks on tempests and is never shaken.

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[For the Mystic Star.]

SPRING COMETH.

BY L. E. ALLEN.

The days grow long, and the sunshine
Makes havoc with frost and snow,
And the icicles melt from the woodbine
In the warm and ruddy glow;
And the lark from the distant meadows,
Is tuning his voice to sing,
While the swelling bud foreshadows
The beautiful, coming spring

The skies look bright in the morning,
And fairer at evening-tide,
Like the rose and lily adorning
The cheek of the fair young bride;
And the robin from out the southland
Has come with his loving mate,
And his cheeriest chirps and whistle
Are echoing early and late.

The grass grows green on the hillside,
Where the sunbeams linger warm,
And we joy in the pure, bright spring-tide
With her thousand sweets that charm;
And down in the deeps of the hollows,
Distilling their incense sweet,
Where verdure the sunlight follows,
There dasies and buttercups meet.

If the earth, in her radiant gladness,
Thus seemingly offereth praise,
Shall I lift a face of sadness
To God, the giver of days?
Ah, no! with the incense of roses
My happiest song shall rise,
Till the sweets that the spring incloses,
Shall fade 'neath the summer skies.

HILLSDALE, May, 1869.

It has recently been discovered in Vermont that the falling leaves of forest trees indiscriminately gathered, are much better for tanning purposes than the bark. An invention for the application of the discovery has been patented. The leather tanned with dry leaves is softer, and in every respect better than that tanned with bark. This discovery will prove of great value to Western tanneries.

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[For the Mystic Star.]

WAS IT FAITH?

BY M. C. JOHNSON.

I saw her there her vigils keeping
O'er the grave of him she loved;
Her eyes were dim with constant weeping—
While she gazed in trust above.
Ah! was it Faith's bright, holy gleaming
While her tears were falling fast,
That gave her brow that hallow'd seeming—
Tho' in sorrow overcast?

But one short month of wedded sunshine,
E'er that silken cord was broke;
Her dreams of life seemed most divine—
When that willing vow she spoke;
E'en now her heart, though crushed and bleeding
Withered like some fallen flower,—
Seemed buoy'd by hope in triumph gleaming:
Was it Faith's all-potent power?

Flowers she strew'd in wild profusion,
Kneeling gently, as in prayer;
As if her heart were in communion
With her loved one sleeping there.
But ah! that light so softly falling
O'er her pale but glowing brow—
Was it not Faith? some pure voice calling
To her sorrow,—even now?

Ah! yes, 'twas Faith's celestial gleaming,
On her brow of anxious care,
That gave that brow its hallow'd seeming,
While she knelt in silent prayer;
But will that Faith in time's unfolding
Buoy her heart in coming woe;
Bring to her soul, its light controlling,
All the joy now in its glow?

NOTE.—The above lines have been copyrighted and set to music.

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EDITORIAL.

THE CONTROVERSY OF JURISDICTION IN MARYLAND AND THE DISTRICT OF COLUMBIA.

All lovers of peace and harmony of the Masonic fraternity have looked anxiously for the time when the acrimonious feelings which have been gendered by the complicated acts of the Grand Chapter of Maryland, the General Grand Chapter of the United States, and the organization of a new Grand Chapter in the District of Columbia, would be amicably and satisfactorily adjusted. It is not expected that the acts of human organizations can be perfect, any more than individuals. Consequently, if a false step should be taken by the officials of a Grand body, or by the body in its own deliberations, the same mantle of charity for imperfections should be considered. We are satisfied that long-continued wars and contentions in all such matters are calculated to destroy and weaken the cement of Masonry.

We may have not watched the history of the controversy of Capitular Masonry among the Companions of the Grand Lodge of Maryland, and the District of Columbia as minutely as others. Both parties may have acted wrong in some respects; one party may be more guilty than the other. Those acts are on record, each with their dates fixed. The object should not be to merely condemn and impugn the motives of the opposite party, and come off victorious, but to settle upon terms of peace, and come as near doing justice to all parties as possible without the sacrifice of honor and integrity. Masons are bound to act upon this principle.

It is true we have some who have deceived us, and in spirit have obtained admittance some other way than by the door of a pure heart. Selfish ends in view have caused them to spiritually perjure themselves to gain acceptance. This can hardly be supposed to be the case with the Companions of either party in this controversy. All Companions who have stood outside of the respective organizations not immediately connected with the Grand bodies of Maryland and the District of Columbia, have earnestly desired that the Masonic pipe of peace would be smoked after the action of the General Grand Chapter of the United States.

It seems to be proper and Masonic that when we agree to submit a question to a certain tribunal, either of our own choice, or to an official body, that the party or parties having the controversy should bury all enmity. A party may be drawn before a tribunal and the case decided against him; in such an event he should have a chance to appeal to some other tribunal. But the party doing this should not have that privilege, from the fact the plaintiff makes choice of his umpire, and should be bound to respect the pow-

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er of his own choice. From what we can gather out of the history of the controversy under consideration, both the Grand Lodge of Maryland and that of the District of Columbia mutually agreed to submit the case to the decision of the General Grand Chapter of the United States. And when that verdict was declared, it should be the end of all unmasonic strife calculated to injure the feelings of either party, or call in question the honor of either, or disparage the integrity of any one. When these troubles commenced, there existed in the District of Columbia four Chapters: Potomac, No. 8; Columbia, No. 15; Washington, No. 16; and Mount Vernon, No. 20. Each Chapter derived its power to work by a Charter from the Grand Lodge of Maryland, including the District of Columbia.

In November, 1866, at the Annual Convention of the Grand Chapter of the State of Maryland, embracing the District of Columbia, the representatives of Chapters 15, 16 and 20, belonging to the District, united in requesting their Grand Chapter to pass a resolution dissolving the connection of the District of Columbia with the Grand Lodge of Maryland and the District, and permit the Chapters of the District to form a Grand Chapter. At this Annual Convention the Grand Chapter took action, and referred the subject back to the Chapters of the District of Columbia for a more careful and deliberate consideration, and express their wishes more fully in regard to said application.

The Companions canvassed the matter and found that Nos. 15, 16 and 20 were in favor of a new Grand Chapter, and No. 8 opposed it. But to enable all to have an opportunity to express the *pro* and *con.*, a convention was called on March 16th, 1867. The notice specified its object by saying that the design was the "forming of a Grand R. A. Chapter for the District of Columbia." Here, at this stage of the history, we find the Companions of the three Chapters acting illegally for the first time. In the Grand Chapter referring the matter back for deliberation, these Chapters had no powers granted them to call a convention to organize a new Grand Chapter in the District. It would have been just as legal for them to have called a convention in any other section to form a Grand Chapter. As we look at the subject and judge from our standpoint, they received no power to organize, but to consider the matter either separately in their respective Chapters, or in convention, but not to call a convention to form a Grand R. A. Chapter in the District, as their notice indicated.

At the appearance of their notices the Grand High Priest of the Grand Chapter of Maryland, including the District of Columbia, issued his mandate, stating the fact that those notices were of a "contumacious character, and in a spirit of rebellion against the recognized jurisdiction of the Grand Chapter of Maryland." This, evidently, was his duty and his prerogative as the protective officer of Capitular Masonry in his dominion. He could do nothing less and preserve his honor.

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And if the Companions of the District of Columbia were persistent in their work of organization without the consent of their superiors in office, it was the duty of the Grand High Priest to suspend the respective Charters of the Chapters. Nos. 15, 16 and 20 were suspended until the Grand Chapter should order otherwise. It appears that the convention assembled, but they did not form a Grand Chapter as their notice indicated. After due consideration the convention adopted a resolution requesting the Grand High Priest of the Grand Chapter of Maryland and District of Columbia, to call a special session of the Grand Chapter, at an early day, to consider the practicability of dividing the Grand Chapter of Maryland and the District of Columbia, for the purpose of organizing a new Grand Chapter in the District of Columbia. The special session was held on the 27th of March, 1867; and at this convention of the Grand Chapter the Companions who were suspended by the Grand High Priest, were reinstated. The Charters of the Chapters of Nos. 15, 16 and 20 were restored.

The following preamble and resolution were adopted:

"WHEREAS, the time having now arrived when the interests of Capitular Masonry require a division of this Grand Chapter, and that the District of Columbia should constitute a separate jurisdiction; therefore,

"*Resolved*, That this Grand Chapter gives its full and cordial consent to a separation of the jurisdiction, and to the establishment of a Grand Chapter for the District of Columbia; and when said Grand Chapter is *legally* formed and constituted, the separation shall be complete, and the jurisdiction of this Grand Chapter over the District of Columbia shall cease."

All necessary steps were taken to divide the funds and property of the Grand Chapter of Maryland and the District of Columbia, by the appointment of a committee, and the Grand Chapter closed.

Thus far all seemed to be in harmony, all legal and in good faith. The Companions of the District of Columbia were checked in their course in forming a Grand Chapter before they were legally authorized to do so, by the timely mandate of the Grand High Priest; and when the convention convened, composed of the Chapters of the District of Columbia, they acted wisely and submitted their case to the proper authority; and the Grand High Priest called an extra session of the Grand Chapter, which resulted in adopting the above resolution.

Subsequently the three Chapters Nos. 15, 16 and 20 were convened; they each chose nine delegates including the three highest officers of each Chapter, to meet in convention to elect officers, prepare and adopt a constitution, and take all preliminary steps to form a Grand Chapter in the District of Columbia.

Potomac, Chapter No. 8, received the resolution of their sister Chapters, and appointed delegates to the convention. On the 15th of April, 1867, the convention "met according to agreement." Chapter No. 8

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met and participated in the convention. A constitution was adopted, officers chosen, a committee appointed to put in order for legally constituting—as they supposed—the Grand Chapter of the District of Columbia and installing its Grand Officers.

It appears that Potomac Chapter No. 8 joined in the deliberations of the organization of the new Grand Chapter. They entered their protest against it, but were outvoted. The majority were in favor of the measure, and notwithstanding the protest of Potomac Chapter, she was bound to abide by the decision of the majority, because she had united in convention to do a specified work, and as the majority voted she must go. She had placed her own destiny as a Chapter in the hands of the convention, and, Masonically, she is in duty bound to acquiesce.

But at this stage of the proceedings, it was discovered that the consent of one of the first four officers of the General Grand Chapter must first be obtained before a new Grand Chapter could be legally organized.

Undoubtedly some part of the proceedings of the convention were irregular and premature. Some thought it not necessary to obtain the consent of the General Grand Chapter of the United States. From what we gather, the Companions of the District did not complete their work in the convention, but adjourned the meeting of the 15th of April, 1867.

Then the next meeting that was called was another special session of the Grand Chapter of Maryland and District of Columbia; and to avoid all difficulty and remove all doubt whether it was necessary to obtain the consent of the General Grand Chapter or not, Companion Whiting, the President of the convention, wrote to the General Grand High Priest, on the 13th of May, 1867, requesting an answer by telegraph. In answer, Companion Whiting received the following telegram:

"*Consent probably unnecessary. Hereby granted if it is. Will write.*

"JOHN L. LEWIS."

In the letter which followed this brief telegram, General Grand High Priest Lewis states that the clause in the Constitution of the General Grand Chapter touching the point in question, was section 9 of article 2; which provision was for the purpose of forming Grand Chapters by three subordinate Chapters regularly instituted and consecrated, "by virtue of authority derived from this Constitution," with the approbation and permission of one of the first four Grand officers of the General Grand Chapter; and that he himself was not in possession of the facts that the Chapters in the District that desired to organize a Grand Chapter were regularly instituted by the authority of the Grand Chapter, or by the authority of the State of Maryland from which they desired a separation. If their charters came from Maryland, or any other State Grand Chapter, then it was not necessary to obtain the consent of the General Grand Chapter.

And it appears from history that in the year 1824, DeWitt Clinton, being the Deputy General Grand

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High Priest, of the General Grand Chapter, granted permission to form a Grand Chapter in the District of Columbia. Potomac Chapter No. 8, participated in the formation of the new Grand Chapter, but subsequently withdrew from it, and were permitted to return to their former allegiance, the Grand Chapter of Maryland. This left but three Chapters to work the Grand Chapter of the District of Columbia. They continued this relation until 1836, when the Grand Chapter of the District became extinct, by one of the Chapters surrendering its charter. The other two continued working until 1842, when they were placed under the care and custody of the Grand Chapter of Maryland. The General Grand Chapter took the necessary steps to place all the Royal Arch Chapters in the District of Columbia, which originally belonged to the State of Maryland, under the control of the Grand Chapter of Maryland. They were received, and new charters issued to them by the Grand Chapter of Maryland; and in 1856, the name of Grand Chapter of Maryland was amended and called the Grand Chapter of the "State of Maryland and District of Columbia."

So it appears that these Chapters that desired to form a new Grand Chapter in the District of Columbia, in November 1866, received their charters from, and by the authority of, the Grand Chapter of Maryland. And we draw the inference from the letter of the General Grand High Priest to Companion Whiting, that the consent of one of the first four officers of the General Grand Chapter was not necessary.

Upon the telegram and letter which the Companions of the District of Columbia received from the General Grand High Priest, they were assured of meeting with approval. And at the subsequent second special meeting of the Grand Chapter of Maryland, held on the 16th of May, 1867, this correspondence was submitted and duly considered. The Grand High Priest of Maryland, at *this* session informed the Companions that he was ready and willing to entertain any measure looking to the consummation of the suggestion of the District of Columbia and the dividing of the jurisdiction. Consequently a resolution was offered setting forth the fact that the Chapters in the District had organized a Grand Chapter. In good faith, the Companions had acted upon the telegram and letter which they had received from the General Grand High Priest, and in pursuance of the resolution which was passed by the Grand Chapter of Maryland and the District of Columbia, at its session in March 27th, 1867. Now in Grand Communication the Grand High Priest entertains a resolution that was adopted, which made "the division of the jurisdiction complete."

J. B.

(*To be continued.*)

To our *floricultural friends* we commend the justly noted "VICK, THE FLORIST." His Guide for 1869 is an exquisite collection of floral designs, etc., obtained by addressing J. VICK, 10 Mill St., Rochester, N. Y.

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THE ADVANTAGES OF WEARING MASONIC EMBLEMS.

The abuse of this custom has itself been the subject of abuse by every writer whom we have perused in the various Masonic magazines, not excluding THE STAR itself. These brethren have doubtless intended to discourage the unmasonic practice of embellishing one's exterior with such jewelry; some have even *hinted* that such was their object; still all of them, so far as our memory serves us, proscribed the practice in too general terms, and too *ex cathedra*, to accomplish any permanent good.

Furthermore, the spirit of many of such articles was so harsh that, in our opinion, it was more deserving of censure than the censured practice upon which at last it spent itself. The mere luxury *of having their say out* we think was the highest object aimed at by most of them, who, doubtless, have already found that "the wrath of man worketh not" the improvement of brother Masons any more than it does "the righteousness of God." At the best, the discussion, if it be entitled to that designation, has been but *ex parte*, and admits of remarks from the other side.

We affirm at the outset, what no one needs to be apprised of, that the abuse of anything never has, nor can create, *per se*, a reason for the total disuse of that thing. Contrariwise, the outflowing of evils from the excessive use or abuse of any principle demonstrates the right use of that very principle to be advantageous, and in quite an inversely proportionate degree.

Among the benefits of wearing, *of course in a becoming manner*, Masonic devices, are the following:

1. *They facilitate acquaintance with good men.*

Our minds are ofttimes relieved of suspense when, in traveling by the various modes of conveyance we often are placed in the company of high toned minds who emit in their conversation just enough of those suggestive Masonic scintillations that awaken expectation of their being brothers, without *assuring* us of it.

We are uncertain—we can neither affirm nor deny in our own minds concerning the reality of such being the case. Desirous of ascertaining whether they are brothers, we abide in suspense till the gleam of some partially concealed or casually disclosed emblem throws the weight of evidence on the side favoring our expectations, and little by little we, too, put forth some few of the numberless hints honorably adopted, and behold how great a fire of Masonic friendship such a little matter kindleth!

Friendships that in this way spring up everywhere about us in our travels are as refreshing as the dew of Hermon and as the dew that descended upon the mountains of Zion, where the Lord commanded his blessing, even life forevermore.

2. *They are the means of rescueing the physically distressed.*

Upon this part of our essay we need not enlarge. We are surrounded by a great a cloud of living

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witnesses recently from inhuman stockades and loathsome prisons who can testify that the Trowel, Keystone, or Templars' Cross, has been the means of a speedy and cordial rescue from poignant woes under which they would have soon expired.

Such emblems found in the process of rifling their persons of valuables on the battle field have checked the avarice of hardened hearts and by the wonderful electric power of memory have filled the mind of the rifler with thoughts and feelings more appropriate to the Lodge room and its subduing association than the field of carnage and of death.

Nothing less than the voice of Sinai, with its awful frownings, could have exerted such a *paralyzing* influence on the hearts of plunderers; nothing less than the voice of Calvary affectionately pleading for forgiveness to erring men could have exerted such a *softening* influence on men used to perpetrate acts wickedness.

Oh! Masonry, thou angel of good upon our battle fields, how much, how very much, is owing thee by families in this goodly land for the preservation of husbands, brothers and sons, now in life, health and happiness, who, but for thee and thy hallowing symbols would have died in agony and their emaciated bodies thrown into a ditch for sepulture!

3. *Masonic Emblems are potent agencies in saving the morally destroyed.*

The accomplishment of such a work is the noblest that any sentient being can achieve. Saving a fellow man from his downward course, and implanting in his deathless nature motives that shall turn his steps heavenward, is an employment attractive enough to allure to this earth the cherubim from their lofty position in the heavenly world to this earth, here to remain and labor till the dawn of millenial purity.

Such a splendid achievement has once, to our knowledge, and no doubt, numberless times to that of others, been instrumentally accomplished by efforts called forth and and guided by discovered Masonic emblems. Not that our endeavors are withheld in the absence of such sacred signs, for our Fraternity is less discriminating in the bestowment of its favors than any organization whatever, religious or philanthropic, of which the writer posseses any knowledge. But the perceived emblem *creates* obligations of a peculiar strength to which human nature as we find it on this globe, within or without our Order, is otherwise unsusceptible.

A fallen brother, who would probably have fallen sooner and deeper had he not been a brother, was found in a perfectly deplorable condition—quite unconscious and utterly indifferent whether, life or death that contended for him, should secure the mastery.

Upon a certain portion of his attire was revealed his mark which spoke with its angel tones of supplicatory earnestness to one who saw it. That still, small voice, unheeded by the untrained ear of other bystanders, was not unheeded by him who recognised that peculiar form. Proposed ordinary care for the out-

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cast, was promptly changed to immediate, actual and *extraordinary* attention by the observant brother that sorrowfully beheld the mark upon its owner's clothing. In course of time, nature threw off the baleful effects of inebriation and the erring one awoke to find himself upon a cleanly couch, within an attractive apartment and ministered to by those whom he had never known before.

The Masonic hints and intimations gathered from the conversation of the host; the known hospitality of brother Masons the world over, together with the suggestive revealings of the man's inner sobered nature disclosed to his soul, posessing nobility amid its ruins, the whole impressive story of his fall; his rescue from public gaze and his introduction to a family whose every bosom throbbed with yearnings for the stranger in their midst.

It was a sight not lawful for a man to describe, on account of its profound tenderness, its profounder gratitude, and its profoundest poignant shame for conduct so unmanly and so manifestly unmasonic.

These few moments of unbidden reflections have become historic in that man's endless career. During them, the panorama of his Masonic life, its initiation, its raising and exaltation, with the impressive rituals and freely accepted obligations, passed vividly before his quickened conscience, penetrating and interpenetrating his innermost being with insufferable remorse.

Sorrow for his sinful life, regrets for having pained his *upright* and hospitable brother, reflected dishonor on the Order, and more especially, contemned the authority of Him who seeks to make us holy and thereby happy, were succeeded by a calm like the calm that pervades the bosom of the Deity himself.

From that couch, whose pillows were moistened with regretful tears, he arose a new man: a radically changed being: a permanently reclaimed brother Mason.

This wanderer owes it *primarily* to his Masonic jewel worn upon his person; next, to the solicitude thereby awakened in the bosom of a brother whose mark he will carry on his character forever, and also to the tenderness of Him who makes us ever welcome in our returns from derelictions—that he was so wonderfully saved in the extremity of his peril—that he has become in this world, and will be also in the future one, an everlasting corroboration of the truth that such a three-fold cord of holy influence cannot easily be broken; that the sight of the emblem of a Mason, the hospitality of a brother Mason, and the overshadowing influence of a Mason's God, who uses every honorable object to recall man from sin, especially loved objects, enter into and commingle with the sublimely reformatory influences that engirdle our globe and are not refused admission into the gate of the celestial city whose builder and maker is God.

We have established, then, from *either one* of the three propositions laid down, especially from the *advancing strength* of each of such propositions, and more particularly from *all combined* in this their

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growing force that, *there are advantages in wearing Masonic emblems.*

The abuse of such a custom can never weaken its propriety, much less annul the custom itself, and, least of all, justly expose any following it to denunciatory criticisms by any man or body of men on the face of the habitable globe.

J. S. HANNA.

SPRING-TIME, AND CONSTANT YOUTH.

BY M. W. ALFRED, M. D.

Years may spend their force upon thee,
Bleaching white thy raven hair:
Yet thy heart of Love and Beauty
May a youthful radiance wear.

Many persons never seem to become old, though Time has manifestedly belabored them for years. Indeed, there is no infirmity of our nature more to be deprecated, nor more easily avoided than that of becoming old, using that term in no forced sense. Surrounded as we are by so many incentives to renewed and vigorous life; so many new motives presented to our ambition; so many new themes opened up to our thoughts; so many newly discovered leads in the mines of science, how can *we* become old? Earth herself is growing young, in all her beauty and richness. She is not a mass of combustibles ready to ignite, but, gladdened by the showers of Heaven, puts on her flowery attire like a May Queen,

To-day we breathe spring's balmy breeze,
As we used in days long told,
When we strayed and sang among the trees,
Nor thought of growing old.

Contemplate this earth at no very remote period in her history, when the deep mists and fogs hung heavily upon the unbroken primeval forests, ere the Indian's light canoe had yet been seen, skimming the placid bosoms of lakes on rivers, and does she not seem nodding in the arm-chair of age? How much brighter, younger, and livelier does she appear to day, new in spring and beauty,

Sweet spring-time, joyous, pure and bright,
Thy choicest charms unfold,
Be our thoughts as warm, our hearts as light,
As they were in days of old.

Man's ingenuity and ambition have made earth young again; built her cities, towns and domes; spread out the snowy sail on oceans, seas and bays; encircled her with iron bars on which glides the winged train with fearful speed, and by the magic wire brought nations into speaking distance, between whose boundaries broad oceans interpose.

Man seems destined to iron out and efface the wrinkles on earth's former aged brow, and shall he grow old?

Happy the lasting charms of youth,
The redolence of spring.
To run the path of love and truth,
Beneath Time's gladsome wing.

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Can man, possessed of an angel's nature, ever become old? Who can conceive of an aged angel?

The term *old* applies not to spiritual existences. We might as well speak of robust honor, or corpulent virtue, as to talk of an aged spirit. The angels that appeared at the Saviour's tomb were like "two young men" in their appearance. These "young men" existed long before earth received her present form. The condition of spirit is that of immortal youth, of undying, undecaying, and indissoluble adolescence. Angels are as young to-day as they were when "the morning stars first sang together, and all the sons of God first shouted for joy."

Bright angels, swift on wings of light,
With ceaseless youth aglow,
Years never shall your beauties blight,
Nor age your being know!

Then, as we possess this spiritual nature, shall we not in this respect be ever young? What a sublime consummation to escape that "second childishness, and mere oblivion," that conceited sagacity founded on years: the taciturnity and peevishness associated with shriveled limbs and trembling mien, and be forever young. What a livin apotheosis—ever cheerful, full of spirit, hope, love, and vivacity with thought as light, brilliant, and flexible, as in the morning rambles of life.

This achievement is neither impossible nor difficult. Many persons are always young despite their years. Hence this is no fanatical illusion, no chimerical proposition.

The mind is the man, the body his tabernacle. Suppose the tent waxes old and decays, the man, the indwelling man, the scriptural "inner man," is renewed day by day.

"There shall be no more then an infant of days, nor an old man that hath not filled out his days, for the *child* shall die an hundred years old:" die at a hundred years, and still a child.

Child of the green earth, child of Heaven,
A youth with locks of gray,
Rich the bequest to thee that's given,
Forever young and gay.

Then think it not impossible, in the sense in which we have used the term, to escape becoming old.

Bright angels, swift on wings of light,
With ceaseless youth aglow,
Years never shall your beauties blight,
Nor age your being know.

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THE MYSTIC STAR.

"AND THERE WAS LIGHT."

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THE UNIVERSALITY OF IMPOSTURE.

BY BRO. HYDE CLARK.

The last century was peculiarly fertile in literary forgery and imposture, and Masonry did not escape its influence. As illustrative of this, recall Macpherson's Ossianic epics, Chatterton's Rowley poems and Ireland's Shakspeare forgeries, and, to extend the circle, George Psalmanazar's Formosan language, the Abbe Vella's sham Arabic MSS. in Sicily (H. W. Freeland's lectures,) and the arch-charlatan, Cagliostro. This spirit is not yet extinct in our day. Look at Klaproth's imposition on the English and Russian Governments of a fabricated geography of High Asia: the Greek MSS. of Simonides and the Book of Morman. In the last century forgery was rife, and the narrow field for critical inquiry gave it unmeasured scope. It was only by chance, and after a time, that the criminal was laid hold of in the open literary world. In Masonry he entered the sanctuary of its mysteries for concealment, and each wonderful record and impossible charter were received without contradiction and with applause.

It is strange that some of these sham MSS. are less ancient than the real records discovered by J. O. Halliwell and Matthew Cooke; but the difference is that in the latter case we get evidence which can be used safely and in extension of our knowledge, but with spurious data we only accumulate unsafe material. One piece of work for this Institute will be the examination, from time to time, of alleged ancient records, and the removal of those that are proved to be false.

The history of the ceremonies within the historical period of a century and a half has to be examined and ascertained, so that we may know what is old and new within that period, and what are the remains of the really ancient. This can only safely be done in a society like this. Hence we arrive at a double form of our labors—one common to us with the learned world at large, and which we can safely publish in "transactions," and one which can only be pursued among ourselves and not published. The

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great mass of our proceedings will, however, be accessible to Masons in general and the world at large, but yet, among ourselves, we shall have restriction. There will be only the simple degrees which we can discuss in common; one degree beyond and common propriety dictates that the consideration must be restricted to those who have participated in the ceremonies of the degree. These cases, however, will be rare in comparison with the general subjects which form the scope of such an institution, and, indeed, they will not furnish the matter of ordinary, but of extraordinary, meetings. On the other hand, the whole historical matter of these degrees and rites is open to us as to the rest of the world.

The formation of the Grand Lodge of England and the reconstituting of Freemasonry, which was its consequence, are fertile in topics of inquiry. At that period there was a mania for societies of pretentious antiquity and mystery—the Gormagons, the Gregorians, and others, the annals of which have not been investigated, nor has any attention been given to the circumstances that encouraged their production. It is by no means impossible that some of these societies may have been Hanoverian or Jacobite—that is, political, as Freemasonry is said to have been in England during the Civil Wars, and as it is said to have been afterwards under the first Grand Lodge in France. This observation may be made, which is not undeserving of being followed up—that the chiefs of the English Freemasons were men favorable and acceptable to the reigning government of the house of Hanover; and it may have been this fact which led to the encouragement of the revived society by political persons high placed, and, consequently, to its rapid development. We want, therefore, in this case, likewise, more of the personal history of the leaders of the Freemasons and the contemporaneous societies. A society like that of Freemasonry, which inculcated loyalty and obedience, was very acceptable to a government by no means firm. It is deserving of investigation, how far Jacobites could and did comply with the ancient charges.

The whole history of the revival, and of the Lodges anterior to the Grand Lodge, may yet be susceptible of further elucidation. Whether the founders of the Grand Lodge took up or inherited a system of working, yet, in the main, it was one of Craft Lodges, as the former Lodges are seen to have been Craft Lodges. There could have been very little, comparatively, of the essential parts of the ceremony or organization invented by the founders of Grand Lodge, although they and their followers developed it; but the elements of the system existed in England and Germany, in craft guilds. Although there are so many points of resemblance between Freemasonry and the London Company of Freemasons, yet this company cannot well have afforded the exemplar, because the difference in its organization, in some degree, differs, and it cannot have preserved

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the ceremonies of the working-man, from whom its ruling body was practically dissevered. Nevertheless, the records of the Masons' Company may yet throw light on some general and personal details. It is, however, in some provincial guild of Masons we shall most likely find the examples followed in the seventeenth century. The whole of mediæval Masonry, with its guilds, customs and Masons' marks, affords good scope for exertion.

The influences which led to the adoption of craft forms for organizations of philosophic speculators have yet to be investigated. These may possibly be found in the necessities for political organization, but it is much more likely that they were fostered among us by the spirit for such associations long developed among students on the continent. Of these the Rosicrucians are an example, and the initiations of artists in Italy another; but research will display to us many instances of such societies.

Every possible clue will be traced as investigations proceed, and facts accumulate, enabling us to apply a sounder criticism to the examination of old and new facts, and hence we may, in time, obtain more satisfactory theories. The ardor of some to advance their own special studies will promote the work. Hence we shall have votaries of the Templars, of Mussulmans, of Gnosticism and eastern initiations and mysteries, and of those ancient times, all pursuing their several courses of research. Thus, too, we shall accumulate facts with regard to all nations, the Tried and other societies of the Chinese and the practices of American Indians as described by our member, Mr. Hepworth Dixon.

Each of these, again, contributes to auxiliary branches of study. Symbolism admits of practical illustrations and can be traced among many widely-separated nations. The main history, however, is that of the human mind in all ages exercising a general influence on the destinies of mankind, constantly repeating examples of the same phenomena, and illustrating ancient continuity even in what appears to us a new development of later times. To a certain extent, the history of Freemasonry must be the history of philosophy.

The consideration of these topics will not admit of their prosecution simply by dissertations, dry or amusing; they will depend much on discussion and the communication of auxiliary or corrective facts from individual observers—more, in fact, on discussion than on exposition. The collection of manuscripts, drawings, engravings, paintings, caricatures, seals, clothing, and every detail illustrative of the various topics, is essential to their proper treatment and will contribute to its interest.

In fact, what has been seen in the Lodge room will give a very inadequate idea of what may be accomplished in this Institute; but yet it must be under much the same moral circumstances—there must be the same forbearance, the same brotherly feeling, the same common desire to promote the cause of good. In accomplishing this design, much

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must be left to the result of experience, and too much cannot be expected at first. Much, too, must be left to the discretion of the Council, for it is not easy to frame rules at once. Thus, even with regard to the admission of visitors, no certain law can be laid down at first. If we are to have profitable and pleasant discussions, we shall have to train our members and to use discretion in the invitation of strangers. Masons not members who have a special knowledge of a subject are desirable co-operators, and will have to be sought for.

In adopting for this Institute the same basis as the other archæological societies, and with a small subscription, it is hoped that it has the like prospect of practical success. At all events, this question is already settled—that not only are there numerous topics available, but that there are those competent and willing to deal with them, whether by way of proposition or discussion. Here, again, we must narrow our expectations. Some, from native zeal in a good cause, will come forward in the first instance; but there are many who will naturally wait to see that their contributions are not thrown away, and some of these loiterers will be among the most valuable co-operators. Thus there are many who have private collections which they may give us in the course of time, but which they, naturally, do not wish to risk on an early venture. The more we persevere, and the more safely we proceed, the more assured shall we be of greater and greater success.

In the progress of such a society, if properly conducted, we shall find new resources for the advancement of Masonry. What Lodges and Chapters of Instruction are for the routine, what the Lodge of Emulation is, (now meeting in a neighboring room,) this Institute will become for the higher functions of Masonry. It will be a necessary supplement to all degrees—a repertory of information on all subjects with which the time and organization of Lodges of Instruction cannot cope—and yet which will send many a member with new zest to Lodges of Instruction, to master the detail, feeling a greater interest in the principles. It cannot fail, by communicating a greater interest in Masonry, to induce many esteemed members to adhere more steadfastly to their Lodges, and we may win back some of those who have left.

It may, too, have this good effect—that it will constitute a new career in Free Masonry, now restricted to the administrative career, which is not sufficient for all. From circumstances, some find sufficient induce ment in the performance of Lodge and Grand Lodge offices, and in the management of our charities; but this cannot satisfy all. There is no reason why this Institute should not supply constant subjects of interest, nor is it to be feared that it will want attractions for men of science, because it will not be narrowed in its investigations to Free Masonry in its technical limitations, but extend to such scope as to afford the most liberal treatment and discussion of many great questions.

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In dealing with the relations of an organization which embraces above a million of men in all regions of the globe, we may be useful, and must become contributories to the advancement of learning—it may be by carrying out the legitimate work of Freemasonry in dissipating error, as in the detection of unauthorized legends. It does not, however, necessarily follow that, on determining that the relative antiquity of a practice or legend is less than was assumed, we should at once proceed to its abolition. We may retain that, symbolically, which is no longer required to be used by us as an actual tool or material. It must be that, while even destroying what is false or ill-founded, we shall contribute to the building up and maintenance of what is true. At all events, we know this—that, in destroying anything that is false, we shall never undermine the great principles of our association, and that, combined together in the worship of the Great Architect of the Universe, it is our duty to maintain the principles of truth and virtue, and to apply them for the welfare of our fellow men.

In bringing all things here discussed to these standards, in considering the past and preparing for the future, we may draw lessons from the experience of former ages, learn to avoid the errors of those who have gone before us, and to profit by their teaching. Thus will the intellectual aspect of Free Masonry conform to its moral pretensions, and thus may it attain its real elevation. In this endeavor, we shall be engaged in dispelling prejudices and in cultivating reason, and where we can do no evil, we must, by active exertion, achieve good. If we effect anything useful, the benefit will not be confined to ourselves; it will be no monopoly of ours, but a boon freely diffused, as, indeed, Freemasonry itself has been. Here, we are so fused together by the practice of tolerance, confirmed and promoted by Free Masonry itself, that we scarcely appreciate the advantages of Free Masonry; but, on looking at it in its relation to the world at large, we recognize the example it has given men of all sects, all nationalities, and all political parties, associated together under the invocation of one God of all, to maintain harmony with each other, to advance the moral interests of all members, and to inculcate their duty—laboring for the amelioration of mankind in general. Where society is most in harmony with the principles of Freemasonry, as here or in the United States, its greatest qualities are in abeyance; but let civil or foreign discord invade, even the community, and Freemasonry at once becomes an operative system. It is in those countries of India and the East, where diversity of creed and race sever man from man in ordinary society, that Freemasonry is doing its greatest and noblest work; and as no man enters the body for individual advantages to be conferred on himself alone, but for the benefit of his fellow men, so do many remain enlisted in Free Masonry for the sake of the great work it is doing in other lands and in promot-

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ing the amelioration of mankind and their advancement to the common enjoyment of the blessings of matured knowledge and progressive well-being.

Such are what we acknowledge as the true purposes of Free Masonry; and if we succeed, by means of this Institute, in cultivating these, we shall have attained an ample inducement to exertion and a legitimate justification for its foundation and maintenance.

THE SERPENT—ITS SYMBOLIC CHARACTER.

BY JANE M. JACKSON.

The cross and the serpent are emblems of Christianity and Heathenism. The serpent of Paradise, was first regarded as an oracle, afterwards a symbol finally as a god by the heathen world. Wherever serpent worship prevailed, the ophite hiergram was found engraved on temples, pillars, medals and coins. Sabianism or worship of the heavenly host was always connected with serpent idolatry. The globe with a serpent passing through it, represented the sun's disc: the serpent's way, the sun's path among the stars.

Olympias, mother of Alexander, celebrated these rites, followed by maidens. She walked with thyrsi in her hands, and with serpents entwined in her hair, crying and praying to the Deity. Ophiolatriea was practised at Delphi: the *serpent* Python, their oracular god, was invoked in devinition and the tripod of the Priesters was formed of a triple-braided serpent of pure gold, from which they prophesied.

Apollo *slew* this idol, and his death was afterward commemorated in Pythian games by giving to the riders, sacred apples as a mystic signification.

The Persians named the constellation Ophiuchus "*The serpent of Eve.*" In many cases serpent worship appears to take characters of propitiation; in other cases these indications are of retribution. The Brahmins placed a figure in their temples of Vishnu, with his foot upon the head of a serpent, and in mythology, Hercules tramples down the guardian of the Hesperides. Symbols of serpents were entwined about the staff of Esculapius, and the rod of Mercury was wreathed with two serpents, deemed magical, as with it he was supposed to perform miracles.

Minerva, who became jealous of Medusa, changed her ringlets into serpents. The rod of Moses, when transformed into a serpent before Pharoah, was called Setennin or water snake. The serpent, that beguiled Eve, was Nachash a land serpent. Scripture has named him Devil, filled with subtlety and deceit, who began his career by hostility and hatred to mankind in tempting them to sin. The enmity between

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the serpent and man seems to be mutual, as the latter so unusually seeks to destroy the former. The exceptions to this is a few tribes of Indians, who can charm and tame them, and even relish them as food.

Tradition informs us that old Romans kept serpents as household gods, and allowed them to play about the floor, and coil about the necks of women and children. As they were never killed they became very numerous.

Trinkets are very frequently worn having serpent forms. Cleopatra had a bracelet of this design, the scales were of burnished gold, of different colors: a diamond composed its head, the eyes were of emerald, the tongue of rubies, which flashed in the sun's rays producing similar effects upon the beholder as it is said persons experience who are under the influence emitted from the eyes of rattlesnakes.

In the island of Melita, many feet below the earth's surface, the Natives find petrifactions which resemble serpent tongues. Tradition says, these tongues are detached from vipers at certain ages, in accordance with the curse laid upon them by St. Paul, who threw off a viper that had fastened itself upon his hand, when in the act of had gathering sticks to kindle a fire, 1800 years ago. These petrifactions are sold as curiosities to travelers, and one of them has reached me through a friend who presented it. Although I do not believe the legend, I prise it for associations, with Bible history, St. Paul's visit to Melita, and his miraculous escape from the serpent.

New York, June, 1869.

FREEMASONRY IN CONGRESS.

In the February number we gave the petition from some citizens in Ohio to the U. S. Congress, refraining from subjoining any criticism.

The N. Y. *Mercantile Journal* takes it up, and in detail animadverts upon it *as a public journalist*, whose duty it is to expose error and to applaud virtue. We quote, "The petitioners based their hostility to the ancient institution of Freemasonry on several serious charges, which, if well founded, would have fully justified their action.

"Our duty, as public journalists, leads us to examine these charges, as the organization thus assailed extends over all the world, and claims to have been established with the praiseworthy object of inculcating the practice of social and moral virtue.

"A careful study of its history has convinced us that it is what it promises to be—a beautiful system of morality, veiled in allegory, and illustrated by symbols. There are no secrets as to its principles and objects.

"The first of the charges referred to, is that 'Masonic associations are dangerous to republican governments.' Nothing can be more untrue than this.

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"Monarchy is a hereditary, Freemasonry an elective, institution. In the one the sovereign, claiming to rule by an inherited right divine, is regarded as the fountain of all honor and power; in the other, the people are acknowledged to be the only source of control.

"All offices in the Masonic Fraternity, being in the gift of the Craft, its government is strictly elective, and, consequently, republican in its form and character.

"Freemasonry dangerous to republican institutions! It might as well be asserted that knowledge was dangerous to freedom. The true model of a well-ordered republic is a just and duly constituted Masonic Lodge.

"Our own great Washington, the memory of whose virtues, valor, and patriotism, will remain forever enshrined in the hearts of his countrymen, was one of the greatest ornaments of the Fraternity. Identified, as he was, with the institution, if it had been antagonistic in its principles or practice to republican government, would he have contented himself with a presidential chair when he might have mounted a royal throne?

"The wise-acres of Ohio, whose minds it may be impossible to irradiate with the light of truth, also assert, that for a long time Masonic societies have directed their efforts, in this country, towards the support of slavery, and the inception of rebellion in its behalf. In reply to this, suffice it to say that every Mason is strictly enjoined 'to be a peaceable and quiet citizen, true to his government, and just to his country; not to countenance disloyalty or rebellion, but patiently to submit to legal authority, and conform with cheerfulness to the government of the country in which he lives." The charge of inciting to rebellion, etc., is, therefore, as false as that of "perverting the nation, and forbidding to give tribute to Cæsar,' which was brought against the founder of Christianity.

"Who does not know that the essential characteristic of Masonry, when not perverted, is Charity, and that Brotherly love, Relief and Truth are the corner stones of the Masonic Templer. How, then, can that be a pro-slavery institution, which teaches its members to aid in the erection of that universal and eternal temple, which will, one day, inclose all humanity within its precincts?

"The petitioners say that Freemasons are 'bound by barbarous oaths repugnant to law, human and divine.'

"This is another infamous falsehood. The solemn obligations which Masons voluntarily assume, have been entered into by some of the wisest and most virtuous men of all ages and countries, since the days of King Solomon. Would they have bound themselves by 'barbarous and unlawful oaths?'

"Again, it is charged by the petitioners that the youth of the country are taught in Masonic Lodges 'the pernicious practices of conspiracy,' and that these institutions, through the use of vague signs and symbols, are insidiously calculated

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to deceive, 'habituate the young and innocent to the ways of duplicity and demoralization.' The allusion to the young and innocent is easily disposed of, as no one not of lawful age can be made a Mason.

"As to the rest, we have the best authority for stating that a desire of knowledge, and a sincere wish of being serviceable to his fellow creatures, is the '*open sesame*' for every man to every Masonic Lodge on the face of the globe; and if any evil thing be discountenanced by Freemasonry, more than another, it is disloyalty, or conspiracy against lawful government. Its signs and symbols constitute a universal language, understood by all Masons. True, they are secret and inviolable. This, however, is a manifest necessity, for were it otherwise, how could one Mason know another with whom he was previously unacquainted, with certainty. The signs and symbols are only vague to the unitiated, but to Masons instructed in those duties towards God and man which Masonry inculcates, they are full of meaning, truth and power. Wherever the light of knowledge has dispelled the mists of ignorance, or the torch of science revealed the hidden wonders of creation, or an altar been erected to the great Architect of the universe, there Masonry exerts its benign influence, uniting men in an adamantine bond of 'brotherly love.'"

'That sacred tie which virtuous spirits bind,
That golden chain which links immortal minds.'

"'Vague signs and symbols' do they call them! 'Hence,'—says a well-informed Masonic author—'many advantages are derived; the distant Chinese, the wild Arab, and the American savage, will embrace a brother Briton, and knows that, besides the common ties of humanity, there is still a stronger obligation to induce him to perform kind and friendly offices. In fine, the sacred tenets of the Order are so entirely incompatible with impiety and immorality, that none but a truly good man can be a good Mason.'"

EDITOR MYSTIC STAR: If you deem the following incidents of sufficient interest, please insert them in your excellent journal. I consider them an additional proof of the beneficence of our institution:

In the year 1809 my father, John Fairchild, emigrated from Bigtree, N. Y., to Coal Creek, Sandusky Co., Ohio. Messrs. Snow and Butler's, with one or two other families, comprised all the white inhabitants then in that vicinity; they were surrounded by Indians, who were anything but friendly to the pale-faces. I believe Cleveland was the nearest point to a mill, or where groceries and provisions could be obtained. Necessity with them was the mother of invention, and they soon found a way to grind their corn, by hollowing out a hard-wood stump, and pounding it till fine enough for use. After a while, Mr. Snow erected a small mill, which was a great convenience to the little band of settlers. These pioneers endured such hardships and privations of frontier life as none, save those who have experienced the same, can dream of.

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The Indians were daily becoming more and more troublesome and warlike, keeping the minds of the people constantly alternating between hope and fear, and not unfrequently would they be obliged to unite their forces to repel their enemies and preserve their own lives.

But there was one Indian who had traveled "East" and enjoyed the light, and in pursuing his travels was brought to see "more light," which made him highly esteem his white brethren, especially my father, who largely shared his esteem, and the welfare of our family he took a deep interest in.

When the war of 1812 broke out, and theIndians became more hostile towards the settlers, this dusky brother stood like a sentinel in the defence of our rights, ever on the alert to warn us of approaching danger, and we felt comparatively safe while guarded by his untiring vigilance. Many a time have we been awakened at midnight by the well-known, distinct rap of "a friend" whose love never wanes toward a brother Mason who walks uprightly.

About this time the Indians were making fearful inroads on the whites, stealing cattle and killing any hapless ones that they could ensnare. The whole county was terribly excited, for they expected to fall a prey to the revengeful Indians. Nearly all had sent their families to the Blockhouse for safety, except father; when one bright morning as the sun was just rising and pouring a flood of beauty over hill and dale, the bending form of "Long John" was seen with noiseless, hasty steps approaching our dwelling. He entered, and quickly grasping my father's hand and giving him the strong grip, whispers, "Fly for safety! Let no time be lost, or the Indians will kill every one of you!" Father immediately gave the alarm, and all that yet remained were in iustant preparation to move. "Long John" helped all day to secrete everything of value. When the day's toils were completed and our things packed on board of a six-horse team, ready to start for Mansfield, "Long John" approached my father and took his hand and embraced him for the last time, and then turned silently away, to see his face no more till they should meet in that Lodge above, where parting never comes.

We immediately started, and tarried not till near midnight, when we halted to take refreshment and rest our wearied animals. We could then distinctly see the light of the burning buildings the Indians had fired. They captured some unfortunate ones that night, killed Mrs. Snow and infant, took Mrs. Butler and daughter prisoners; and their cruel treatment to them till exchanged, no pen can describe.

After my father's family were in safe quarters, he entered into the employ of the Government, and remained there till the close of the war, when he settled his family in Mt. Vernon for the time being. In 1814 my father returned to Sandusky to rebuild his house, and arrange things to move back; but while laboring hard, with high hopes and

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pleasant expectations of soon having a home for his wife and children, he was suddenly stricken down with a severe illness, which soon closed his mortal labors. My mother was notified of his death, but she was sixty-five miles away, and in the midst of other griefs; a son who had just died in the defense of his country, being in the standing army, though a mere boy; and an infant daughter, too, had just passed from her loving arms. Father had nearly all our property with him; mother was well-nigh overwhelmed with affliction. She could not leave her little children, and they were all destitute. A Mr. Barney *volunteered* to go and get what he could and bring to her. He started, but took what he found to the northwest of Michigan, and left mother helpless, and the children without bread. She formed the resolution to go the sixty-five miles on foot, and see what Barney might have left. She did so, and found one horse; she took that back, and then worked night and day to support her family.

One day, as she was pensively sitting by a chest, assorting the clothes of her loved and lost ones, a rap was heard, and, as the custom was, she bade him "come in." A gentleman entered, and was seated, conversed with mother, who still pursued her work; soon, as she lifted a roll, a lamb-skin apron fell out. The gentleman noticed it, and asked "what is that?" She replied, "My husband's Masonic apron." "And your husband was a Mason?" She replied in the affirmative. He then made many inquiries as to her circumstances, all of which she frankly told him, and how the lives of the family were once saved by an Indian Mason named "Long John." He soon left, and was almost forgotten by mother, till, several days after, a man came and inquired if Widow Fairchild lived there. She replied, "She does." He said "I was sent here with a load of provisions and clothes for yourself and family." They were accepted with tearful gratitude; and for many years did these same angels of mercy visit the widow and orphan children of a lost brother. The wife has long ago joined her companion in the land of light and glory, but she ever blessed and cherished the memory of her husband's Masonic friends.

N. S. Fairchild.

Tassanong, Ind.

—The Pope's bull against Masonry: "Those Freemasons are nothing but sects of iniquity, bound together only by complicity in odious crimes. They are full of perverse maneuvers and diabolical artifices; corrupters of morals and destroyers of every idea of honor, truth, or justice; propagators of monstrous opinions; disseminators of abominable vices and urheard-of wickednesses; overthrowers of all authority, whether of the Catholic Church or civil society; and capable" (such is the astounding conclusion) "of driving God himself out of heaven, if it were possible."

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"MASONS' LABOR AND WAGES."

They come from many a pleasant home,—
To do the ancient work they come
With cheerful hearts and light;
They leave the "world without," a space,
And gathering here in secret place,
They spend the social night;
They earn the meed of honest toil,
Wages of Corn and Wine and Oil.

Upon the sacred altar lies,
Ah, many a precious sacrifice,
Made by these working men;
The passions curbed,—the lusts restrained—
The hands with human gore unstained,—
The hearts from envy, clean;
They earn the meed of honest toil,
Wages of Corn and Wine and Oil.

They do the deeds their Master did;
The naked clothe, the hungry feed;
They warm the shivering poor;
They wipe from fevered eyes, the tear;
A Brother's joys and griefs they share,
As ONE had done before;
They earn the meed of honest toil,
Wages of Corn and Wine and Oil.

Show them how truly Masons know
The land of friends they're passing through,
Show them how Masons love;
And let admiring spirits see,
How reaches Mason's charity,
From earth to heaven above;
Give them the meed of honest toil,
Wages of Corn and Wine and Oil.

Then will each Brother's tongue declare
How bounteous wages are,
And peace will reign within;
Your walls by skillful hands will grow,
And coming generations know
Your Temple is Divine;
Then give the meed of honest toil,
Wages of Corn and Wine and Oil.

Yes, pay these men their just desert;
Let none dissatisfied depart
But give them full reward;
Give *Light*, that longing eyes may see;
Give *Truth*, that doth from error free;
Give them to know the Lord;
Give them the meed of honest toil,
Wages of Corn and Wine and Oil."

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THE APPROACHING ECLIPSE.

Prof. Abbe, director of the Cincinnati Observatory, affords some points of interest connected with the great eclipse of the sun that is to occur on the 7th of August, 1869, and that will be visible in all parts of the United States. He says: Beginning on the earth at sunrise on the 7th of August, at a point in Asia, north of China Proper, it passes northeast, and culminates at noon at Sitka, Alaska; then sweeps southeast near Omaha, over Lexington, Ky., and Beaufort, N. C., leaving the earth at sunset at a point in the Atlantic a little southeast of the latter city.

It is evident that if we stand within the central dark shadow and look upward at the sun, we shall find the luminary entirely covered by the moon and hidden from view for a few minutes during the middle of the eclipse. If we, however, stand within this central shadow, we shall behold the moon, at the maximum of the eclipse, and projecting on the sun and hiding only a portion of its disc; an appearance similar to that which precedes and succeeds the total obscuration, as seen by those situated on the central path.

In the eclipse of August, 1869, the central shadow will have a varying breadth of about 100 to 115 miles, and will extend 9,000 miles, passing from southwest to the northeast, and them bending to the southeast. The breadth of the penumbra within which there will be a partial eclipse, will, however, be about 9,000 miles, reaching from the equator, and Sandwich Islands and Japan, up to beyond the North Pole. In order that we may hope to observe, under favorable conditions, the more interesting phenomena of a solar eclipse, we must be upon the central line of the totality. For the eclipse of the approaching 7th of August, 1869, the central line will pass over Sitka, Alaska; and over Sioux City, Des Moines and Burlington, in Iowa, over Macomb and Springfield, in Illinois, New Albany, Indiana, Louisville and Lexington, in Kentucky; Arlington, Virginia; and Beaufort, North Carolina.

ANTI-SECRET SOCIETY MEETING—AT FARWELL HALL, JUNE 9.—The object of this meeting seems to be that of affording some of our pugnacious ministerial brethren an opportunity of throwing off some of their bilious contents and rancorous effusions.

This annual disgorgement of carefully collected *facts* and fancies permits them to retire to their families somewhat serene, as well as to the small and large schools of which they are the *Presidents*, more contented with their work—we hope. It is the special work of Masonry to promote peace in the world, either as an *active subject* doing good, or as a *passive object* receiving in its generous bosom all the shafts of malignity, there to bury them quietly that others be not injured. So mote it ever be.

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NOVA SCOTIA IMBROGLIO—PROSPECTS OF A FINAL ADJUSTMENT.

The January issue of "The Star" presented the serious difficulties experienced by our Order in Nova Scotia, growing out of arrogated jurisdiction by a foreign power.

Herein we gladly offer what will rejoice every true Brother, who mourns over such inquietudes as the above, which, we are happy to know, but occasionally disturb our peace and harmony.

By the kindness of W. Bro. Jas. K. Munnis, W. M. of Keith Lodge, Halifax, extended to us through Bro. Evans of Boston, we are able to present our readers the following interesting facts, establishing a reasonable prospect that during this month, entire unanimity will prevail where continued distraction has held its seat for months and months together.

The appended circular was sent to all W. Masters of Lodges throughout the Provinces and requires no explanation other than it bears upon its own pacific face.

HALIFAX, N. S., 28th Jan., A. L. 5869.

Worshipful Sir and Brother,—

At a meeting of the District Grand Lodge of Nova Scotia, held at Masonic Hall, on Wednesday, the 13th instant, the following resolution, moved by Bro. P. M. Robt. D. Clark, was passed:

Whereas, since the passage of the resolution of the 4th September, under which this District Grand Lodge has been convened, several propositions have been submitted to the R. W. the District Grand Master, by the body styling themselves the "Grand Lodge of Nova Scotia," having for their object the amicable settlement of the differences which have heretofore existed between that body and this District Grand Lodge,

And *Whereas*, in the opinion of this District Grand Lodge, the settlement of the subsisting differences and misunderstanding between the several Masonic bodies in the province, and the union of the whole in one Grand Lodge, would greatly promote the best interests of the craft, and would tend to strengthen those fraternal ties so essential to the prosperity of the order,

And *Whereas*, the propositions so submitted appear to be conceived in a spirit of brotherly regard, and with a sincere desire for the success of the proposed union of the Masons in Nova Scotia under one supreme jurisdiction,

Therefore, *Resolved*, that this District Grand Lodge cordially reciprocate the anxious desire expressed in the said propositions for a sincere and fraternal union of all worthy Masonic brethren in the province into one body, governed by one supreme jurisdiction; and they desire to promote such union in every way consistent with the honor and interests of this Grand Lodge, and of the several subordinate Lodges under its jurisdiction.

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And *Whereas*, this meeting was called for the sole purpose of considering the propriety of forming an independent Grand Lodge; and no opportunity having been afforded to the Lodges of passing upon the propositions hereinabove referred to, it would be inexpedient to enter into negotiations on the subject until such opportunity has been afforded.

Therefore, *Resolved*, that a committee be now appointed to meet a committee from the said Grand Lodge of Nova Scotia, for the purpose of settling and agreeing, if possible, on articles of union consistent with the rights, interests, and honor of both bodies; and that such articles, when agreed upon, shall be submitted to the subordinate Lodges, who are requested to report their views thereon to this District Grand Lodge, and that this District Grand Lodge do now adjourn until the first Friday in March next, then to meet to consider and pass upon the articles of union as submitted by the said committee.

Whereupon the following brethren were appointed for the purpose of carrying into effect the terms of the above resolution:—

A. H. Crowe, P. M., St. Andrew's Lodge, No. 118.

R. D. Clark, P. M., St. John's Lodge, No. 161.

Benj. Curren, D. C. L., P. P., Virgen Lodge, No. 386.

David D. Tapper, W. M., Scotia Lodge, No. 961.

James Hudson, P. M., Keith Lodge, No. 870.

David H. Clarke, W. M., Welford Lodge, No. 924.

Alex. McKay, P. M., Cobequid Lodge, No. 1190.

Agreeably to appointment, the above committee met at Masonic Hall on Thursday evening, the 21st instant. Present: P. M., Robt. D. Clark. P. M. Benj. Curren, D. C. L.; P. M., James Hudson; W. M., D.H. Clarke; P. M., A. H. Crowe; P. M., P. S. Archibald (who was appointed by Cobequid Lodge in place of Bro. McKay, prevented from attending through illness).

Bro. P. M., Robt. D. Clark was appointed Chairman, and Bro. P. M., A. H. Crowe, Secretary.

The Secretary read the propositions hereinabove referred to, comprising in all, ten clauses, of which the following is a copy:—

Article 1. That on the 24th day of June, 1869, the Grand Lodge of Nova Scotia, meet at such place as may be agreed upon by the contracting parties, under their respective Grand Lodge Banners.

Article 2. In order to equalize the votes polled at such meeting by the respective bodies, the voting shall be as follows, viz.: The Grand Lodge officers of both bodies; the Master and Wardens of the subordinate lodges, duly installed, and in their absence, duly certified proxies; three immediate proxies; three Immediate Past Masters, being subscribing members of the lodge for which they are returned; and five Principal Past Officers of the Grand Lodge, and the four Principal Past Officers of the Provincial and District Grand Lodges of England for three years last past, and representatives of Foreign Grand Lodges, shall each and all have a vote as such; but no member of either body

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shall exercise more than three votes.

ARTICLE 3. That the first business to be taken up after the officers and members of both bodies have taken their seats, shall be the election of Grand Lodge officers.

ARTICLE 4. The Grand Master shall be elected by open vote, as evidence on the part of the contracting parties of their desire to see the R. W. Bro. the Hon. Alex. Keith elected. The four other principal officers, viz: The Deputy Grand Master, the Substitute Grand Master, the Senior Grand Warden, and the Junior Grand Warden, by written ballot. The remainder, viz: Grand Treasurer, Grand Secretary, Grand Clerk, Grand Chaplain, Grand Lecturer, Senior Grand Deacon, Junior Grand Deacon, Grand Architect, Grand Jeweler, Grand Bible Bearer, Grand Directors of Ceremonies, Grand Sword Bearer, Grand Director of Music, Grand Marshals, Grand Tyler, and Grand Stewards, by nomination and open vote.

ARTICLE 5. The Grand Master elect will then be installed, after which he (the Grand Master) will install the remainder of the officers.

ARTICLE 6. The warrants of many of the subordinate lodges of the District Grand Lodge, being of great antiquity, and highly valued, resolved that such lodges which are represented at the aforesaid Communication, and desire to retain their warrants, shall produce them to the Grand Lodge, and the new Grand Master shall indorse them, as evidence of their having been reissued by the Grand Lodge; and further, they shall be signed by the Grand Master and Grand Secretary, with the seal of the Grand Lodge. Such Charters shall at once be registered in the books of the Grand Lodge, and shall have the same legality as those previously issued. Those lodges desiring to have warrants of the Grand Lodge, shall apply for the same, when such shall at once be granted.

ARTICLE 7. That the roll of the Grand Lodge shall be revised, and the numbers of the lodges shall be placed thereon according to the seniority of such lodges, by satisfactory proof of the date of the original formation of the several lodges which shall consent to this movement, or be present at the aforesaid Communication of the Grand Lodge.

ARTICLE 8. That a Committee shall be appointed to revise the Constitution.

ARTICLE 9. The principal Past and Present Officers of the Grand Lodge, and of the Provincial and District Grand Lodge of England, viz.: Grand Master, Deputy Grand Master, Substitute Grand Master, Senior Grand Warden, and Junior Grand Warden, shall be permanent members of the Grand Lodge.

ARTICLE 10. That the new Grand Lodge Seal be adopted. The words: "The Grand Lodge of Ancient Free, and Accepted Masons of Nova Scotia," encircled.

After a careful consideration they were (with the exception of that portion of clause 2d referring to the voting of Foreign Grand Lodge representatives) unanimously agreed to.

The Chairman and Secretary were then appointed a sub-committee to meet and confer with the brethren of the Nova Scotia authority upon the result of our deliberations, and endeavor, if possible, to effect such arrangements as would insure a perfect and complete union of the whole Masonic fraternity in the Province.

A meeting was accordingly convened on Saturday, the 23d inst. After a satisfactory explanation upon that portion of clause 2d, before re-

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ferred to, a friendly conversation ensued with reference to a more complete union of the craft in its jurisdiction. In consequence of some matters bearing upon that subject not being fully understood, it was agreed to adjourn until Tuesday evening following, at which meeting we are happy to report, such arrangements were completed as will, we believe, result in an amicable adjustment of those differences that have heretofore existed amongst us, and unite the whole fraternity of masons in this Province in one indissoluble bond, so that in all time hereafter they shall form and constitute but one brotherhood. The Committee, therefore, earnestly solicit the zealous support of yourself and the members of your lodge; and with this view request that you submit the matter for their consideration, and report their decision to the Secretary of Committee at as early a day as possible.

We have the honor to be,
Worshipful Sir and Brother,
Yours fraternally,
ROBT. D. CLARK, *Ch'n.*
BENJ. CURREN.
DAVID D. TAPPER.
JAMES HUDSON.
H. D. CLARKE.
ALEX. MCKAY.
A. H. CROWE, *Sec'y.*"

WASHINGTON IN TEARS.—Washington had accepted an invitation from Arnold to breakfast with him at West Point on the very day the plot was discovered, but was prevented from keeping his engagement by what men call chance—by the earnest request, namely, of an old officer, near whose station they passed, to spend the night there and inspect some works in the neighborhood. Next day, while Washington, with his staff, including Lafayette, were seated at table at this officer's quarters, a dispatch was brought to the American general, which he immediately opened and read, then laid it down without comment. No alteration was visible in his countenance, but he remained perfectly silent. Conversation dropped among his suite; and, after some minutes, the general beckoning Lafayette to follow him, passed to an inner apartment, turned to his young friend without uttering a syllable, placed the fatal dispatch in his hands, and then, giving way to an ungovernable burst of feeling, fell on his neck and sobbed aloud. The effect produced upon the young French marquis, accustomed to regard his general (cold and dignified in his usual manner) as devoid of the usual weaknesses of humanity, may be imagined. "I believe," said Lafayette in relating this anecdote, "that this was the only occasion throughout that long and sometimes hopeless struggle, that Washington ever gave way to tears; and perhaps I was the only human being who ever witnessed in him an exhibition of feeling so foreign to his temperament. As it was, he recovered himself before I had perused the communication which had given rise to his emotion; and when we returned to his staff, not a trace remained on his countenance, either of grief or despondency."

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CONFIDENCE IN GOD INCULCATED BY MASONRY.

One of the earliest teachings of Free-masonry is, "Trust in God." And in our blindness and ignorance, this lesson is so forcibly impressed upon the mind, that the heart *conceives* it ere the eyes behold the beautiful symbols by which the lesson is illustrated. And it is well to have this lesson continually before the mind. For man, at his best earthly estate, is but a frail, ignorant, short-sighted mortal, "knowing not what a *day* may bring forth." He needs a wisdom above his own to guide him, and a power greater than his own to shelter and protect him. The *cement* that binds our hearts in fraternal union forms a strong refuge for our protection, for when so united we learn that it is our duty

"To stretch the liberal hand,
And pour the stream of gladness,
O'er misery's withered strand,
To cheer the heart of sadness—
To dry the orphan's tear,
And soothe the heart nigh broken;
To breath in sorrow's ear,
Kind words, in kindness spoken."

But, from the interior shrine of our mystic Temple, we are taught that there is One upon whom we are all dependent,—beneath whose watchful eye suns and systems perform their ærial gambols, and who guides the comets in their course. As all are dependant upon God, so—

"In him may our spirits in safety confide,
For *power* to assist, and for *wisdom* to guide;
For *strength* to support, *till the rough path is trod;*
So, brethren, look up, our *trust is in God.*"

And from this, the Masonic idea of God, there springs such a feeling of the *presence* of Omnipotence that, under all the changes, and vicissitudes of life, we are enabled to trust in Him, feeling that our "faith is well founded."

Surrounded in life, as we are, by pits and snares; frequently encountering dangers that no mere human skill can avert, nor human eye foresee; this lesson comes to us, on its mission of benevolence, revealing an arm of strength upon which to lean for support in the hour of trial, a charity like that which constitutes the principal round in the mystic ladder, which reaches from earth to heaven, and beneath whose genial shadow refuge and friends are found to shield from all impending storms.

Not unfrequently those who know nothing about Masonry, wonder why, it possesses such power to attract its devotees. Such need wonder no longer, for here, "on the first step of Masonry," is a charm that no candidate who possesses a genuine reverence for God can resist,—a charm that has attracted the wise and the good in all ages of the world. Dependence upon, accountability to, and an unwavering confidence in God, is its lesson taught and illustrated by such striking and beautiful symbols, that, upon its *true* representations, it has an impression as lasting as life. And this lesson increases in interest the higher we climb upon the Masonic ladder. Standing upon the second

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round, our eyes behold the gilded initial letter that adorns the East, and we bow with humble reverence and adoration. Climbing to the third, we behold the "All-seeing Eye," drawn upon the Master's carpet, and are led to acknowledge, with Hagar in the wilderness:—"Where'er I go, thou, God, seest me." When we behold the "beautiful tesselated border," which surrounds the Mosaic pavement, we acknowledge, with ever grateful hearts, the manifold blessings of God's providences, and when we gaze upon the "blazing star," that, from the center, radiates the whole, then, as Christian Masons, we are reminded of that spirit of charity and forgiveness, which, coming from God and transfused to "faithful breasts," becomes a Divine spring of action, manifesting itself to the world in deeds of kindness and of charity.

Arriving at the fourth round, should we forget the lessons and duties already taught us, we are soon reminded that the "All-seeing Eye" is upon us, and that He will surely reward the faithful, and though "impostors" may, for a time, be mixed with the "worthy," *Infinite wisdom* will provide a *test* that will lead to their apprehension and sure punishment. Here too, do we learn to rest *satisfied* with our condition in life, and to cease *murmuring* against the ways of Divine providence, being assured from the "Book of the Law" that the God in whom we trust metes out "equal and exact justice to all," while he withholds forgiveness and mercy from none. This, among good Masons, encourages and fosters a sweet and cheering hope—

"Which nothing earthly gives, or can destroy—
The soul's calm sunshine and the heartfelt joy."

Pressing onward for still *further light*, our efforts are met with such a flood from "the inner glory," that, for a time, our weak sight is *dazzled*. "The everlasting doors" seem thrown wide open. If we ever doubted before, now we *know* that "it is well" to trust God; for—

"Fulfilled is the promise,
By the Ancient of Days,
The cap-stone is brought forth,
With shouting and praise."

Encouraged and cheered on by the light already received, we soon mount the three remaining rounds, and there we have attained unto the summit of ancient Masonry. By each step our faith in God has been strengthened, until at last learning the wonderful manner in which he has preserved his own most glorious name and the record of His dealings with man in the world, the last vestige of distrust is swept away, and we are ready to exclaim: Truly, God is the "Alpha and Omega—the beginning and the end."

St. John's Day, Chicago.—The Masonic fraternity of this city will celebrate St. John's Day, June 24th, by a grand encampment, picnic and concert at Haas' Park, under the auspices of Chicago Consistory.

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A COLLOQUY.

On a fine day in the month of August, 1867, as one of our first-class Lake steamers was making a regular trip from Traverse City, with her usual number of "passengers of all kinds," who were enjoying the sail in a superlative degree, in as many ways as passengers usually do; one gentleman, who was somewhat in the *post meridian* of life, seemed to attract a large share of attention from the majority of his fellows. there was nothing apparently attractive in his personal appearance. His dress was plain and bore the marks of friction, as if he had "seen service" in more ways than one. Though his hair and flowing beard were a little streaked with gray, his countenance a little weather-beaten, as from exposure to sun and storm, and his garments bearing traces of a woodman's life, yet his eye kindled with the fire of early manhood, and from his lips dropped soft and gentle words of interest to all who approached him in conversation. He was walking the deck for exercise and the fresh lake-breeze, when a jewel, pendant from his watch-chain, was discovered by a fellow-passenger, of rather singular form and beauty. This man arose from his seat as the old gentleman was passing, very modestly approaching him, pointed to the jewel and said,

"A nice article you have there, sir."

"Yes, sir," said the gentleman; "it does very well for me."

P. (Taking hold of it.) "It is curious. Of what is it constructed?"

G. "It is manufactured of shells from the Tennessee river, sir."

P. "Is that *your* work!"

G. "It is."

P. "Is that your mark?"

G. "It is."

P. "You must have traveled considerably, then, I conclude."

G. "Yes, I have traveled from West to East, and from North-east to South, and have passed many a rough and rugged way; but, though my life has been many times periled, yet I have always come off alive."

They were mutually interested in each other, and their conversation drew around them a considerable number of attentive listeners. At length I was called away, and another stranger, who appeared to be a sectarian of some cast, approached the old gentleman in rather an abrupt manner, and, pointing to his jewel, said:

"I should deem it a disgrace to wear such a thing as that on *my* garments."

G. "Perhaps *you* would, but *I* do not. I spent several sick days in making this article, and of course *I* would think it honorable since it shows that I am an honored member of an honorable as well as an ancient institution."

S. "I do not think Freemasonry an honorable institution. It is a perfect libel on itself."

G. "Ah, is that so? That is rather a sweeping declaration. Can you tell us wherein the institution libels itself?"

S. "Yes, *sir*, I can! It professes to be a moral institution, and many of its members are grossly immoral."

G. "Does immorality on the part of its members prove the libelousness of an institution?"

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S. "Yes, sir; it does."

G. "Do any of the members of your church practice immorality?"

S. "Well—ah—hem. Perhaps some of them do; but—they are dealt with."

G. "Oh! Does dealing with immoral members save the reputation of an institution?"

S. "Yes. That shows its principles pure and good."

G. "Well, then the principles of Freemasonry are pure and good, for Masons deal with immoral members."

S. "I never knew that. But Masons killed Wm. Morgan several years ago, and they were not dealt with."

G. "Do you *know* that to be so?"

S. "No; but I have *heard* so."

G. "That alters the case. Hearsay and knowledge are very different. We do not *know* that Masons killed Morgan. But if they did, it was unmasonic; and if the Lodge to which they belonged knew who they were, they might have been disciplined a hundred times, and you or the world would not know anything of it."

S. "Ah, well, it is a secret institution, and that shows it is a bad affair. If it were a *good* thing, it would not fear to allow its acts to be known to the world."

G. "Do not churches hold secret meetings for discipline?"

S. "Yes, sometimes."

G. "Once more. Have you a family?"

S. "I have."

G. "Do you allow the world to know all you say or do in your meetings?"

S. "No. The world has no right to know all a man says and does in his family."

G. "Then, if churches and families are good, and have a right to keep their own secrets, and the world has no right to know them, Masonry claims no more. And why do you condemn our institution, when you are a member of institutions which keep their own secrets? Family institutions are secret societies, and stand unrivaled for goodness throughout the world."

S. "Well, I know that—but—Masonry belies itself by professing to be a benevolent or charitable institution, while it keeps all its funds within its own coffers."

G. "I crave to offer a correction of that idea, sir. Freemasonry does not 'keep all its funds within its own coffers;' but, while it relieves the wants of poor and distressed worthy brothers, their widows and orphans, it extends the hand of charity to other worthy objects of distress, as its means will permit. But, on the principles of the Great Teacher, they never sound a trumpet before them when they give alms, nor per- their left-hand to know what their right-hand doeth."

S. "Can you cite an instance to that effect?"

G. "I could more than one; but since one is all you ask, you shall have one good one. An industrious farmer had his barn struck by lightning, a few miles from the Lodge to which I belong, and his entire harvest was consumed in it. The Lodge raised one hundred dollars and hired a boy whom he knew

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not, to carry it to him, charging the lad not to tell the sufferer where the money came from. The unfortunate man received the donation with tears in his eyes, but never knew who his benefactor was. And full many a tear has been wiped from the eyes of earth's suffering children, who do not know from whence their relief came."

S. "Well, that is good; but I was not aware of it. Yet I must think it dangerous in a free government like ours. Where men are obligated to assist each other, as Masons are, there is a great chance for them to make mischief before any one else could know it."

G. "Churches are not considered dangerous in a free country—families are not; and why should this institution be? Moreover, look abroad upon our country. Is it not prosperous? Has it not arisen from a handful of patriots to an opulent nation, the pride and glory of the whole earth?

"And who have been its rulers? From Washington to Johnson they have nearly all been Masons. In its palmiest days Masons have been at the helm, and the principles of Masonry have guided the staunch old ship of State over all the rocks and quicksands which have lain in in her way. When our dear old flag was dishonored, and our Constitution threatened, who were more ready than Masons to rally to the rescue, and peril their lives to sustain their country's glory?

"You speak of Masons being 'bound to assist each other.' They are—in the right—but not in the wrong. A Mason's obligation does not interfere with the duties he owes to his neighbor, his country, his God, or himself. But every Mason is bound to be a wholesome citizen, and obey the laws of the land in which he lives. Let a member of that Order strike a blow at the institutions of his government, or be or become guilty of any flagrant act, and he at once forfeits his right to Masonic confidence and Masonic protection. Let him become an enemy of his country, and he becomes the enemy of Masonry."

S. "But, did not Freemasonry have a bad effect on our late rebellion? Masons certainly had much to do in getting up the secession of our Southern States."

G. "Granted. And Masons put it down. Brothers of the same mystic tie were engaged in deadly conflict; and only when one party was overcome did Masonry avail to extend a brother's hand to the vanquished."

S. "Well, I never knew so much of Masonry before. It is different, if you are right, from what I always supposed. But why do they not extend their benevolence to outsiders as well as their own members?"

G. "They are like a family associated for mutual protection; and it is not only the privilege but the duty of every family to administer to the the necessities of its own members first, and then turn to relieve others if they can."

S. "That is right. If that is the principle of Masonic action, it is better than I have always supposed. How ignorant of that institution the world is!" J. H. S.

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SECRECY AND SILENCE.

Aristotle, when asked the most difficult thing to execute replied, "to be secret and silent." This alliterative answer every Mason should fix in his memory, and not be deterred by difficulty from endeavoring to practice the Masonic virtues of secrecy and silence.

There is a teaching power in them as well as in bold expression, like a dial in which the shadow as well as the light informs us, "It is the glory of God to conceal a thing," and that which he holds in impenetrable secrecy may be of the highest utility to us.

So it is the glory of a Mason to conceal until the proper time and occasion arrives for him to reveal; and what he withholds is as useful to mankind as that which he discloses.

"God," says the patriarch, "discovereth deep things out of darkness," and the pious poet beautifully exclaims:

> "Darkness shows us worlds of light
> We never saw by day."

Every Mason knows that the blind are led by a way they know not, and how some of the most beautiful lessons of the Order have been revealed out of darkness.

Let the world without the Order walk the Masonic path, and be brought from darkness to light in the appointed and ancient way.

Masonic secrecy and silence never fail to impress the uninitiated, for

> "There is a language that is mute,
> There is a silence that speaks."

There is great sublimity in the reticence of Divinity. Hence over many questions with which a prying curiosity employs itself, is dropped an impenetrable vail. "Verily thou art a God that hidest thyself, O! God of Israel, the Saviour."

And where the Divine is pleased to dwell in secrecy and silence, there he stations the cherubim with flaming sword.

Masons will render their Order more august in the estimation of men by refraining from garrulousness. Whatever transpires in the lodge room is sacredly secret, and never ought to be profaned by outside disclosure.

Is not the tiler with drawn sword, guarding the portals of our mystic temple, a perpetual symbol of the sacredness and secrecy of our retreat?

Around our council chamber a wall is built which no wanton eye can pierce. The entrance to our mysteries is sealed except to those choice spirits who are willing to come humbly and promise faithfully to be secret and silent.

There have been instances in which the secrets of great discoveries have been so rigidly guarded that, for a season, the most curious eye was defeated in its efforts to pry into the shops or labratories where the process of manufacture was executed.

More secret the work of Masonry than all this, and more sacred the obligation of its craftsmen than the oaths of artisans engaged in such manufactures as we have intimated.

As our doors are tiled so let our lips be guarded. The slightest incidents of the lodge room are *secret.*

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The brother who does not regard them as such has not yet fully learned Masonry.

We positively can allow no license in the direction of outside disclosures with safety.—*Kentucky Freemason.*

A. & P. R. OF M. IN AMERICA AND GRAND ORIENT.

An erroneous idea that the Rite of Memphis is under the jurisdiction of the Grand Orient of France and that the said Rites indorses the action of the Grand Orient of France in recognizing as *regular* a body of miscegenationists, in the State of Louisiana, having been promulgated to the craft, will be dissipated by the perusal of the following resolutions, which have been adopted, and indorsed by ourself, and many other prominent brethren, and which we are pleased to publish:

To the Th. Ill. Sov. Grand Master, Officers and Members of the Sov. Sinc. of the Ancient and Primitive Rite af Memphis in and for the Continent of America:

The committee appointed to take into consideration the matter of grievance in relation to the jurisdiction of Louisiana, beg to report that, after careful consideration of the subject matter, your committee unanimously present the following preamble and resolutions for adoption: That

Whereas, A decree emanating from the Grand Orient of France, dated the fifth day of November, 1869, in which is recognized and acknowledged a body of spurious Masons, located in the State of Louisiana, styled the "Supreme Council of the A. & A. S. Rite, in and for the Sovereign State of Louisiana." That

Whereas, Said spurious Body has from time to time clandestinely granted charters for lodges in said jurisdiction of Louisiana, thereby invading the rights and authority of the M. W. Grand Lodge of that state,

Whereas, The Ancient and Primitive Rite of Memphis has, by its toleration, extended it to nearly every State and Territory on this continent, and in the said jurisdiction of Louisiana there now exists four bodies of our Rite who claim protection of this Sovereign Body. And,

Whereas, The Rite of Memphis has always acknowledged the Supremacy of the State Grand Lodges over the symbolic or first three degrees of a Blue Lodge, and engrafted the same into its constitution by the following section, viz.:

Whereas, The Rite of Memphis, on the Continent of America considers the Blue Lodge the foundation and fundamental basis of the beloved institution, to which the Masonic allegiance of all its members are due, and from which there can be no deviation; therefore no Mason can be allowed to join the Ancient and Primitive Rite of Memphis unless he is a member of

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a Lodge in good standing, working under a grand Lodge of Free and Accepted Masons. And

Whereas, The officers and Brethren of the A. and P. Rite deprecate the interference of any foreign body with the vested rights of established Masonic Grand Bodies in America. Be it therefore

Resolved, That we the Sovereign Sanctuary of the Ancient and Primitive Rite of Memphis, in and for the continent of America, in Council assembled, do hereby unanimously indorse the action of the Grand Lodge of Louisiana, as embodied in resolutions, adopted February 13, 1869. Be it further

Resolved, That until such time as the Grand Orient of France shall have revoked its action as decreed November 5th, 1868, all fraternal intercourse with that Grand Body be, and the same is hereby suspended.

Respectfully submitted, with Fraternal salutations,

A. M. Underhill, 33d.
John Hanna, 33d.
Benjamin S. Hill, 33d.
Sov. Grand, Sec. Gen.
M. G. de J. Bonell, 33d
John T. Martin, 33d.
} G. M. of L. Com.

Accepted and approved March 20th, 1869.

Harry J. Seymour, 33d.; Robt. D. Holmes, 33d.; T. J. M. S. G. M. Gen; John J. Crane, M. D. 33d.; Stephen H. Johnson, 33d; Royal G. Millard, 33d.; Edwin M. Alford, Jr., 33d.; Daniel G. Rollin, 33d.; J. Strutman, 33d.; John S. Bradbury, 33d.; A. F. Rightmyer, 33d.; James M. Hubbs, 33d.; W. T. Van Every, 33d.; J. W. Brown, 33d.; Henry W. Morris, 33d.; Willard C. Black, 33d.; B. Reed, 33d.; Daniel Hooper, 33d.; G. Fred Wiltsee, Moses Bernhard, James Gorton, Thomas W. Eccleston, M. T. Dieper. —*N. Y. Dispatch.*

AN UNTRUE ACCUSATION.

BY REV. WM. GAMAGE.

It is sometimes asserted, by those who know nothing of the internal workings of Masonry, that it is an institution for the purpose of political intrigue, and that in a few years it will control the politics of this country. A more senseless and preposterous assertion could not be made, as any one with a moiety of reason can easily perceive. The order is composed of men of all shades of politics, ranging from the most conservative to the most radical. Now, can any one believe that these men, when they meet in their lodges, are ready to give up their political convictions and become quiescent to some dominant influence; to yield their individuality and cease to be democrats, conservatives or republicans? If such a phenomenon could occur why has it not ere this manifested itself? Who has ever known a mason to change his opinions politically or religiously, because he was a mason? I venture the assertion, it was never known! The thing is utterly im-

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possible because masons meet on a higher plane than that of partizanship of any kind. They meet on the common level of the brotherhood of man, which ignores all distinctions of religion, politics or position in life. The king and the subject, the general and the private soldier, the millionaire and the poor laborér, the Catholic and the Protestant, the radical and the conservative all meet, and the sound of the gavel from the East forever hushes the voice of dissension should such a discordant sound be wafted to the ear. Nay, politics nor religion, kingcraft nor priestcraft can find no entrance within the walls of a lodge room. There is no converting power in the lodge to turn men from their honest convictions in matters outside of masonry, but there is a power that softens the partizan and sectarian spirit in man, and causes the pride of rank and station to bow to the dictates of fraternal love. But suppose it were within the compass of possibility that masons could form a political party, could there be any danger of such a consummation? Its membership is composed of the best men of every nation. The low and vile seldom seek admission, and if they do they do they are rejected, if known as such. The wisdom and benevolence embodied in Masonry would never jeopardize the liberties of the people. The history of the world will prove that Masons have always been foremost in the ranks of the defenders of liberty, and that tyranny has found no shelter in the spirit of Masonry. Could there be any danger arising from a party of Masons more than from a party of democrats or republicans. The danger could only exist in the ruling principle of the party. If they were wrong then evil would follow its rule. But who can declare that fraternity, the ruling idea in Masonry, will generate tyranny and misrule, even if it should happen to be the watchword of a party. Then let every opposer of Masonry, on party grounds, take courage and drive away his fears, for there is no danger to the liberties of the world through political intrigue finding room for action within the precincts of Masonry. Every brother's lips are sealed against all such attempts by his Masonic obligations. As well may an angel of darkness attempt to enter the realms of bliss as politieal intrigue to seek an entrance within the lodge. The law against it is stern and decisive, and every brother's heart is loyal to that law, and his conscience obeys it faithfully.

— At the Annual Communication of Dearborn Lodge No. 310 A. F. and A. M., held in their Hall, on Friday evening, June 4, the following named officers were elected for the ensuing year: John Sutton, W. M.; L. D. Berry, S. W.; Geo. Foy, J. W.; M. A. Thayer, Treasurer; George F. Brown, Secretary; W. T. Sutton, S. D.; T. McMahan, J. D.

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HOME DEPARTMENT.

AN INCIDENT.

One winter evening, when "norland winds were piping" loudly, but harmlessly around the walls of our old substantial dwelling, our whole family, consisting of four persons—namely, my father and mother, my sister and myself—were sitting before a cheerful fire, enjoying that dim delicious hour that intervenes between the night and the day, ere shutters are closed, or candles placed on the table. On the present occasion, this hour was spun out to an unusual length, and yet not one of us felt inclined to have the lights brought in. My father, was peculiarly animated in his narration of the various scenes he had witnessed, and our questions ever and anon stimulated him to some fresh recollection. A pause at last ensued, however; and the close of the twilight enjoyment seemed inevitable, when my sister put a question which prolonged it for a considerable time further. "What," said she, "was the happiest passage, father, in your life!"

"I shall tell you, my children," said our father, "what passage in my life gives me most satisfaction in the retrospect. Soon after your mother had united her fate with mine, I fell into a respectable and profitable business in New York, where, as you are aware, that competency was earned which now enables me to pass the evening of life in comfort. The occupation which I followed required my daily presence for some hours in the centre of that city, where I met the parties with whom I had business connections. The time which I generally chose for this purpose was the hottest part of the day, when every one almost is within doors, and there was less chance of missing my object. The streets at this period of the day are often remarkably empty, only a straggler being visible here and there. It was on one of these business visits that I saw, in a backstreet, two men, an Irishman and a negro, jostling, or rather struggling with each other. There was no other object in the street to divert my attention, and I therefore almost involuntarily kept my eyes fixed upon the men. The negro was a powerful, athletic man, and had evidently the better in the struggle, which speedily became a complete wrestle. The Irishman felt his inferiority, and, becoming irritated, raised his arm, and gave his opponent a tremendous blow, which felled him to his knees. The Irishman after this threw himself into a defensive attitude, and on the black raising himself from the ground, blows were rapidly interchanged by the parties. All this passed almost instantaneously, and the issue was equally speedy. The negro struck his adversary on the side of the head

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with sufficient force to drive him to the ground. The unfortunate Irishman's head came in contact with a stone, and his skull was fractured. Within a few moments after the fall, he was dead.

"No one was near enough to witness the course of this affair but myself. A crowd, however, soon collected on the spot; and as the street was chiefly inhabited by the laboring Irish, the assemblage was principally composed of that nation. The wounded man was carried into a house to receive medical assistance, and I, losing sight of the negro, proceeded on my way home.

"My own affairs occupied so much of my time and attention, that the unhappy incident I had witnessed passed almost entirely from my mind. A few mornings after it happened, however, I was much shocked to perceive by the newspapers, that the negro had been committed to prison on a charge of willful murder, several Irishmen having sworn before the coronor, that they had seen the black *strike the deceased with a stone.* To give color to this assertion, one of them had the audacity to bring forward what the newspapers called 'the fatal stone." Horrified at such villainy as this, I instantly formed the resolution of going forward at the trial, and telling the truth as I had witnessed it. Your mother and my friends attempted in vain to dissuade me, on the ground that I would inevitably incur, by such conduct, the hatred of the lower orders of the Irish, who, disappointed of their victim, might wreak their revenge on me. A sense of duty to the negro and to justice enabled me, thank Heaven, to resist these representations, though reason admitted feasibility. 'The poor negro is, like myself, in a land of strangers,' said I; 'he is far from the hearth of his infancy, and perhaps has not one friend in the world. He is of a persecuted and despised race; and, come what may, I am resolved that he shall at least have the advantage of having the truth stated regarding the melancholy accident in which he has been involved.' Recollect, my children, that this was only my duty, and that the peculiar circumstances of the case alone gave my resolve—if, indeed, it did possess it—any merit.

"On the morning of the trial, I was in attendance at the court-house. On applying for admittance to the grand jury-room, I was informed that a true bill had been found against the negro, and that the gentlemen on the jury had given orders for the admission of no more witnesses, being perfectly satisfied with the evidence laid before them. I was not to be put off, however, in this manner, but forced my way, almost in spite of the attending official, into the room, and after relating the whole of my story to the grand jury, was admitted as an evidence. At the same time, the true bill already found was held still as the conclusion to which these gentlemen had come, and the poor negro's life was thus left dependent on the effect of my testimony at the trial.

"The cause came on. Witness after witness swore to the same facts, until the jury were thoroughly satis-

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fied, and the court impatient to hear the sentence ponounced against a wretch so vile as the black seemed to be. He, poor fellow, seemed more thunderstruck at the deliberate falsehood uttered, than alarmed at his dangerous predicament. No voice was lifted up in his favor; no eye glanced on him with compassion or sympathy; friendless and hopeless, he sat like a being of an inferior kind among his fellowmen. I was called at length, and gave a plain and full statement of the facts of the case: 'That I was the only person in the street, beside the deceased and the prisoner, at the time of the occurrence; that I knew neither of the parties; that the Irishman struck the negro first, bringing him on his knees with the blow, and causing the blood to gush from his nose. that the black rose, and wiping the blood from his face with his left hand, after a short struggle, with the same hand gave the Irishman a blow on the side of the head, which drove him to the ground, where his head, striking the curb-stone, was fatally injured; and that no *stone* could possibly be in the negro's hand without my observing it.'

"I feel pleasure, my children, in stating, for the honor of human nature, that a buzz of satisfaction ran through the court-room at the conclusion of my story. My own character and station in life, together with the total absence of interested motives, caused the entire overthrow of the previous evidence, and compassion and sympathy for the accused took the place of anger and abhorrence in every breast. The counsel for the prosecution alone, as was natural perhaps, acted as if unsatisfied. He cross-examined me very closely, and made me repeat so often the manner in which the negro struck the deceased, and with which hand he did it, that my patience became in the end exhausted, and I brought matters to a conclusion by suiting the action to the word, and applying my fist pretty smartly to the side of his own head. The solemnity of the occasion could not restrain the laughter that broke forth, and the barrister sat down, satisfied, it appeared at length, aud somewhat chop-fallen. The jury, without the slightest hesitation, acquitted the prisoner of the charge of murder, and returned a verdict of manslaughter, He was sentenced to be imprisoned for some months; but this was merely formal, for in a few days he was restored to perfect liberty."

"Did you ever hear of the negro afterward?" interrupted my sister.

"I never saw him more than two or three times. The first time was about a month after the trial, when, in passing an oyster-shop or cellar, a voice cried out: 'Massa G——! Massa G——!' I turned, and recognized in the owner of the store the unfortunate negro. His gratitude for the service which accident had enabled me to do for him, was written in every line of his countenance. He compelled me to taste a few of his oysters, and anxiously pressed me to inform him of my residence, that he might carry thither his whole stock as a present for me. 'Ah, massa,' said he, 'when I stand at

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bar without friend and when me saw 'pectable gentlemen go in box, me think, what! you going to hang me too! But when me heard massa speak true, me tank God for sending one gentleman to speak my cause. De blessing will be answered from de sky which poor nigger speak for Massa G——. Me could not help cry de first time many year.' And the tears again ran down his cheeks as he spoke.

"This passage of my life," continued my father, "if not the happiest at the time, is at least one of the most pleasing to look back upon. And this, my children, is the best test of all happy passages in life."

"Did you suffer nothing for your behavior from those wretches of Irishmen?" asked my sister—"those vindictive—"

"Hush, Betsy," said my father; "do you vent general reflections, as I fear you were about to do, upon a nation which has shown so many great and good men in the list of her sons, and whose woest errors have been owing to ignorance, and, if may be, hard usage. Those Irishmen who were connected with the affair I have described, were beings who had never enjoyed opportunities of education, and their errors ought not to be assumed as a ground for general reproach to their country. You will, I hope, see such things more clearly as you grow older."

Dear little Betsy *did* see these things more clearly as she grew older, for she is now the happy wife of as good a man as ever lived, and he is an Irishman. Heigho! how time flies!—her eldest girl, I fear me, will make me some day soon a grand-uncle."

THE SUNDAY STONE.—In one of the English coal mines there is a constant formation of limestone, caused by the trickling of water through the rocks. This water contains a great many particles of lime, which are deposited in the mine, and, as the water passes off, these become hard and form limestone. This stone would always be white like marble, were it not that men are working in the mines, and as the black dust rises from the coal, it mixes with the soft lime, and in that way a black stone is formed.

In the night, when there is no coal-dust rising, the stone is white; and then again the next day, when the miners are at work, another black layer is formed, and so on, alternately, black and white, through the week until Sunday comes. Then, if the miners keep the Sabbath, a much larger layer of white stone will be formed than before. There will be the white stone of Saturday night, and the whole of Sunday, so that every seventh day the white layer is about three times as thick as any of the others. But if they work on the Sabbath, they see it marked against them on the stone. Hence, miners call it "The Sunday Stone."

Perhaps many who now break the Sabbath would try to spend it better if there was a "Sunday Stone" where they could see their unkept Sabbaths with their black marks.

"Remember the Sabbath day to keep it holy!"

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EDITORIAL.

THE CONTROVERSY OF JURISDICTION IN MARYLAND AND THE DISTRICT OF COLUMBIA.

CONTINUED.

In our last issue we had arrived at the period where the Grand High Priest of Maryland and of the District of Columbia, at the session of the Grand Communication in March, 1867, expressed his readiness to entertain a proposition relative to the completion of the organization of a new Grand Chapter, and the "division of the jurisdiction." This action on the part of the old Grand Chapter paved the way to complete the organization of the new one in the District, and thereby make it a legal Grand body in Capitular Masonry, as far as it could be, until the General Grand Chapter should take final action thereon.

The resolution recited the fact that the several Chapters of the District had proceeded to organize a Grand Chapter, and now prayed that the Grand Chapter of Maryland ratify this act. It did so, and the passage of the resolution completed the organization. At this stage of events, the representatives of Potomac Chapter offered a resolution requesting to remain in the old Grand Chapter of Maryland. The Grand High Priest refused to entertain their resolution; for he considered that the relation of the Potomac Chapter had passed out of the jurisdiction of the Grand Chapter of Maryland into that of the newly organized Grand Chapter of the District of Columbia. In this we consider he was right, and must be sustained by every well-versed Masonic jurist; from the fact, Potomac Chapter had, in a previous convention, deliberated upon this subject. Her opposition to a new organization could not preserve her former relation. The fact of her uniting in the convention placed her destiny with the majority. If she had never united with the other Chapters, and uniformly abstained from all action, then her relation might have been looked upon in quite a different light. But she went of her "own free will and accord" into the conventions, was found in the minority when the vote was taken to organize a new Grand Chapter. Therefore the decision of the Grand High Priest was correct. After the vote was taken, declaring a division of the jurisdiction, he, being a member of No. 15, considered that his official position should cease, and that he would not be justified in exercising the power as the Grand High Priest. Consequently he called the Deputy Grand High Priest to occupy the Grand East, after having announced that the relation of the Grand Chapter of

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Maryland and the District of Columbia was dissolved.

The new Grand Chapter was consecrated, and its Grand Officers were installed May 23d, 1867. A large attendance of Companions convened to witness the ceremonies. Our M. E. Companion A. G. Mackey, Post Grand High Priest, performed the solemn services.

We must say that we deem the organization of this new Grand Chapter at the time it was created, as having a legal existence, as much so as any organization of like character could possibly have. To ratify and make it an independent body, it needed the sanction of the General Grand Chapter. At the meeting at St. Louis in September, 1868, the whole subject-matter was submitted, and the representatives of the Grand Chapter of the District of Columbia were admitted as Royal Arch Masons, occupying seats as visitors only, until they were admitted as members by the action of the General Grand Chapter. When it was received into the family of the General Grand Chapter, all strife and contention should have ceased. And had it not been for some bad advisers we apprehend that the war hatchet would have been buried, and peace and harmony established among all the Companions concerned. Potomac Chapter would not come in and partake of the rich feast of Masonic reward. She denounced the new Grand Chapter as an illegal body, and its acts clandestine. Then, upon the other hand, Potomac Chapter was denounced as such by the new Grand Chapter, all of which gendered strife and contentions, and only made a bad matter worse.

Standing in this condition, Potomac Chapter appealed to the first officers of the General Grand Chapter, for protection and advice. In answer to this communication, the General Grand High Priest issued an edict or warrant, that Potomac Chapter might continue its Masonic labors under its former charter, and that it should be amenable to the General Grand Chapter of the United States, or the Grand Chapter of Maryland.

This was emphatically endorsed by Companion A. T. C. Pierson, General Grand King.

Then a special convocation of the new Grand Chapter was called on the 14th of June, 1867, and it passed a resolution unanimously declaring Potomac Chapter an irregular and clandestine body.

This we consider was an unnecessary act; because Potomac Chapter was not a clandestine organization as long as it had the privilege to labor by the sanction of the General Grand Officers during the recess of the General Grand Chapter. With the permission to pursue its work, it was legal. As it then stood in dispute with the new Grand Chapter, as to its relationship, it was proper to appeal to the General Officers for protection. And, for the time being, the General Grand High Priest had a right to decide the question as, in his judgment, seemed best for the good of Masonry.

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All these acts and resolutions passed by the new Grand Chapter, and others by the Grand Chapter of Maryland, were all wrong. It is in bad taste for one Mason, or a body of Masons, to denounce others as clandestine, even if there may be some acts that are irregular and illegal—there is a more excellent way to dispose of all such things. Let all, exercise patience and tolerance.

From our standpoint we can see wherein each party may consider that itself was right. It appears that the Grand Chapter of Maryland, and the Companions who composed the new Grand Chapter of the District, thought their actions were legal. Both parties were impressed with this idea by the telegram and letter that Companion Whiting received from the General Grand High Priest. With this impression, produced by the communications from this distinguished General Grand Officer and head, the Grand Chapter of Maryland proceeded to divide the jurisdiction, preparatory to the legitimate organization of a a new Grand Chapter. The Companions of the several Chapters of the District being impressed with the same idea, went to work to organize. Potomac Chapter, notwithstanding her action with the conventions, opposed the new Grand Chapter, and still refuses to come under its protecting care.

At the session of the General Grand Chapter at St. Louis, a committee was appointed. The majority reported that the General Grand Chapter had no authority to act on the subject, and therefore dismissed it. The minority took the position that, as the Grand Chapter of Maryland and the District of Columbia had, in a legal manner, relinquished its jurisdiction over the Chapters in the District of Columbia, in order that a Grand Chapter be organized; and as this had taken place, and her representatves being present praying for admission into the body of the General Grand Chapter, recommended the following resolutions:

1. "That the Grand Chapter of the District of Columbia is hereby recognized as a regular Grand Chapter, and its officers entitled to seats in this General Grand Chapter.

2. "That Potomac Chapter, within the territorial jurisdiction of the Grand Chapter of the District of Columbia, not having united in the formation of said Grand Chapter, is now under the jurisdiction of this General Grand Chapter, but without territorial jurisdiction over candidates for Capitular Degrees.

3. "That all acts of censure, suspension, or expulsion, growing out of the formation of the Grand Chapter of the District of Columbia, be declared null and void; and the Companions of the District of Columbia, who may have been in affiliation with Potomac Chapter, be, and they are hereby declared to be, in good and regular standing as members of such Chapter."

The new Grand Chapter, at its Annual Convocation in November, 1868, passed resolutions rescinding all resolutions, orders and edicts that were on record declaring the Companions of Potomac Chapter clandestine, and removing all disa-

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bilities, of whatever kind and nature, growing out of the formation of the Grand Chapter of the District of Columbia.

There seemed to be a spirit of reconciliation and a feeling of brotherly love manifested by the members of the Grand Chapter of the District, which is truly commendable.

They did not believe that the General Grand Chapter had the power to pass all three of the above resolutions. They demurred at the 2nd and 3d, yet, in kindness, yielded to that noble spirit of *emulation* of which all true-hearted Masons practice. We judge of them from the work they exhibit. They not only removed all obstacles, but appointed a committee to make overtures to Potomac Chapter, and consider measures by which she could become a member of the Grand Chapter of the District of Columbia. They truly manifested an honorable and fraternal spirit.

NOTES ON THE VERY GREAT NATIONAL ANTI-SECRET ASSOCIATION, JUNE 8.

We stepped in late during the evening and found several Brothers, Companions, and those *otherwise* related. Everything passed on rather smoothly, though not briskly. The chairman perceived the drag, especially in voting the various resolutions, amendments, etc., and informed the small company that every one should vote, as it would appear more *impressive*. After that voices were louder, if not more numerous, in responding, invariably, *aye*, with no dissenting voice whatever on anything.

One of the heavenly-minded members, it appears, belonged to that disintegrating christian sect known as the United Presbyterian Church, and who expelled our loyal Brother Stewart, President of the Christian Commission for singing hymns composed by Watts, Cowper, Wesley, Montgomery, Heber, and other sainted poets.

This member arose, and with an effrontery doubtless mistaken by him for piety, asked that, inasmuch as HE belonged to the U. P. denomination, which refused to sing *human* compositions, he hoped that the Psalms of David and other such songs alone would be used during the Convention, as *he* could not conscientiously sing any others.

Here at the outset was an *exemplification* of that kindly passage: "In honor preferring one another." At the very close of the meeting, *lodgings* for the *duly*-appointed and *self*-appointed delegates were selected. But, alas!, not a single invitation was extended to those wayfaring men and women, some of whose attire resembled that of the Gibeonites spoken of in the Great Light of Masonry. For this they are not to blame. Possibly had Brother Roy, Secretary of the H. M. Association, of a certain religious denomina-

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tion unsympathizing with him, not slipped out prior to this *perhaps* anticipated request, he might have taken one or two to lodge with *him.* The citizens who remained, failed to be persuaded that by inviting home with them these destitute ones, with strife engraven on their faces as with the point of a diamond, they would be entertaining angels unawares. Hence such a discovery has not of course been made.

We noticed a shade of relief pass over the countenances of two or three, as a whole-souled Brother regaled the thinning numbers with the delectable news that he could tell them where a cheap hotel was situated; also, a restaurant where they could obtain meals very reasonably.

We sorrow over the indifference of the proprietor of the Cynosure and others who spend their—*words* in aid of this Great National Anti-Secret Association!!!

Went to the prayer meeting which was appointed June 9, 1869, at 8 o'clock. Having waited about fifteen minutes, growing weary of doing nothing, we thought that some cheerful singing might becalm the five or six which were *all* of this Great National Anti-Secret Association who thought not enough of their promise, or of each other, or of God, to meet at the moment agreed on. We begun a song, a *modern* song of praise, and these *willing fol owers* chimed in. This touching scene of *harmony*, which is the strength of all instutions, especially of *this* one, sweetly reminded us of those oft-repeated words, slightly modified: How good and pleasant it is for brethren to sing together in unity.

Soon after, the psalm-singer began one of his unhewn songs, and a few joined in. Another *modern* song was commenced by us soon afterwards, to allay their wrath, and the *majority* united heartily, as if to be emphatic.

We left them praying about "the hidden deeds of darkness," "the unfruitful workers of darkness," and some other such individuals, upon whom wrath to the uttermost was *ungrammatically* supplicated.

J. S. H.

(To be continued.)

SQUARE WORK.

It is doubtful whether any of our co-laborers can produce another such a piece of work, good and square, as the following unparalleled specimen. It is so beautiful and of such exquisite form and smooth polish, that we feel proud to place it on exhibition and give our friends the same privilege.

We can truly say, "value received" for patiently waiting; and if others will go and do likewise, we will feel encouraged to labor and to wait.

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Friend, I do thee no wrong; take that is thine.

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M. F. PALMER.

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LIKENESSES OF PROMINENT MASONS.

The *Masonic Trowel*, in the April number, has the likenesses of P. G. M. GORIN and P. G. H. P. LININGER. So we are informed, for no one would ever suppose that they were intended for those worthy Masons. If we had committed such a thing, we should expect to be arraigned for slander. We are sure that it will be inquired into by the Committee of Foreign Correspondence of the sister jurisdictions of Grand bodies whether Illinois ever had such looking men occupying the Grand East.

We are relieved of all doubt, however, who are intended to be represented, Bro. Reynolds, like the boy artist, when he drew his charcoal pictures, has writing under each the name of the individual he had in his mind. We really hope that the editor will not slander himself in like manner, for fear that "former animosities" will revive. "*Let us have peace*" and pictures that have some resemblance of those who are said to be represented.

SCHOMACKER & Co., have removed their Piano ware room to 159 S. Clark St., where may be found Pianos of great excellence and at reasonable rates.

— We unite with Sister DeGeer, in expressing our thanks to Dr. Hanley and the Brothers of Lockport, for their kindly assistance rendered her during her last visit among them. Also to Bro. Jordon, of Bloomfield, and the Brothers there for similar fraternal attentions to the same lady who is our esteemed Canvassing Agent.

— THE MYSTIC STAR AS AN ADVERTISING MEDIUM to the fraternity as well as to those friendly to our order throughout the country, is unsurpassed by any other like Magazine in the North-west.

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A Monthly Magazine,

DEVOTED TO

MASONRY AND ITS LITERATURE.

Designed to Interest

MASONS AND THEIR FAMILIES.

JAS. BILLINGS, REV. JNO. S. HANNA, Editors.

SOL. D. BAYLESS, P. G. M., Associate Editor.

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THE MYSTIC STAR.

VOL. XI. A. L. 5869—JULY A. D. 1869. NO. I

SOL. D. BAYLESS, P. G. M. OF INDIANA.

We consider ourselves justified in presenting a brief biographical sketch of our co-laborer in the Star. He was the son of Samuel Bayless, who was a worthy member of the Masonic craft in 1800, and who was one of the charter members of Washington Lodge in Hamilton, Ohio, and occupied the east in that Lodge for many years.

Sol. D., the subject of this sketch, was born in Butler county, Ohio, December 5, 1814. At the mature age of twenty-seven he knocked at the door of Masonry, and stepped across its threshold upon the ground floor of the Masonic Temple in Franklin Lodge, No. 14, in Troy, Ohio, June 14; he passed on to the middle chamber June 15, and was raised to the sanctum sanctorum June 17, 1841. He soon was known as an ardent student of Masonry, and his brethren elected him as Senior Deacon in December, 1842; as Warden in 1843, and as Worshipful Master in 1844.

It is reported that during the time while he officiated as the Senior Deacon, his father visited him, and after the Lodge closed he addressed the son with emotions of parental pride and affection, and said to him, "Sol., I hope you will never cease your labor and study of Masonry so long as you can find a Mason that is brighter than yourself; learn the work and lectures; perform well your part, and govern yourself according to the teachings of the institution; and thus you will deserve the honors conferred, and command the respect of brethren."

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It is unnecessary to say that these words sank into his memory, and never were for a moment forgotten.

While Master of No. 14, he held a Lodge of Instruction, and when he had taught all he knew, sought farther light. The work taught was called the "Barney Work." When embarrassed with knotty questions of law and usage, the "old gentleman would come to the rescue."

On his first attendance at the Grand Lodge of the State of Ohio, in 1846, he asked the Grand Secretary for his pay. Looking him square in the face, the Grand Treasurer asked him what he charged for his services. After some confusion, the young representative asked if there was *no law* on the subject. He replied that there was, and that it must be complied with; and he received his wages, with a strong resolution to ever earn them afterwards.

At the meeting of the Grand Lodge in Zanesville, 1847, there was some complaint in regard to the irregularities of certain Lodges and their work. Looking to a restoration of the old work, and to uniformity in the lectures, M. Z. Krider was elected Grand Master, and Dr. Wiliiam Fielding Grand Lecturer.

The then venerable Bro. John Snow was living, who was one of the associates of Bro. Webb, as alluded to often by the lamented Bro. Philip Tucker, of Vermont. A committee on work was appointed, of which Bro. Bayless was one. The Grand Lecturer visited Bro. Snow, and obtained a certificate that he worked the true Webb or Snow work. The committee then met as a class, and by the only mode of Masonic teaching regarded lawful in Masonry, they learned the same forms of expression and work "FROM MOUTH TO EAR," after weeks of severe toil and patient labor.

At the close of the school, Bro. B. was decided to be a perfect workman, able to perform any part, "even the most difficult," for which he received a diploma from the Grand Lecturer. He received one, also, the next year, from the Grand Master, after a critical examination by him, which was given on parchment, and read as follows:

"Know ye, that our skillful, zealous and worthy Bro. S. D. Bayless is an ardent, dilligent and honorable Ancient York

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Mason, and is worthy the confidence and patronage of all true lovers of the Ancient Craft, and as such is earnestly recommended to the cordial greeting of all honorable Ancient York Masons, as a workman that needeth not be ashamed."

The State of Ohio was then divided into districts, to one of which Bro. B. was assigned. He held classes of instruction; his labors and teaching were in consonance with those of Webb and Snow, and received with respect and ardor everywhere.

In 1849, Bro. Bayless visited Bro. John Snow in person, at his residence in Worthington, Ohio, in order to compare notes. Bro. Snow certified that he had the work and lectures as taught by Bro. Fielding, and that Bro. Fielding was the only one who had retained the work as taught by the elder Snow in 1824.

Up to 1850, when he removed to the State of Indiana, his diary and notes, compared with others, show conclusively that he had instructed more lodges, conferred more degrees, received greater commendation and more complimentary resolutions than the rest of his class; and that, as a token of appreciation, he was usually tendered more pay for his services than he was willing to receive; and these facts, of which we have given a brief recital, had a tendency to convince him that he was right in the work and lectures of the first three degrees, and we know that he still continues steadfast in his views, and to work and teach the same "old way," and in the same "old paths."

Consequent upon his removal to Indiana, he was admitted, on application, to Wayne Lodge, No. 25, and soon thereafter chosen Master of it, and continued to act in that capacity for many years. He has been a regular representative and attendant to and upon the Grand Lodge of Indiana, at almost every session since the year 1851, which an examination of the printed proceedings of the Grand Body will show, for almost upon every page may traces of his labors be found at every session. He received the Royal Arch Degrees in Lancaster Chapter, Lancaster, Ohio, January, 1848. He received the Templar Orders in the Encampment at Lancaster, Ohio, in January, 1848. The Royal and Select Masters Degrees were conferred upon him Versailles, Kentucky, in the summer of 1850. The Order of

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High Priesthood was conferred upon him and annointed by his former Grand Master and Patron, M. Z. Krider, in 1852, at Indianapolis.

He received the Ancient and Accepted Scottish Rite, to and including the 32d Degree S.·. P.·. R.·. S.·. at Fort Wayne, Indiana, in the year 1866.

Bro. Bayless was elected and served as Grand Master of the State of Indiana two years—1857–8, and declined a third election. He was elected and served as Grand High Priest of the Grand Chapter of the State of Indiana two years—1862–3. He was elected and served as Puissant Grand Master of the Grand Council of Royal and Select Masters of the State two years—1862–3. He was elected, installed and served four years as Most Eminent Grand Commander, to-wit—1860–1–2–3. He was elected and served as G. J. Warden of the General Grand Encampment of the United States, at their General Grand Triennial Conclave, in 1863.

In October, 1860, he was appointed by Most Eminent Past Grand Master Buck as representative of the Grand Lodge of Illinois, near that of Indiana. Besides serving in most all the intermediate positions, between the Subordinate Bodies and the highest office known in the Grand Body of the different orders, such as Grand Lecturer in the three symbolic degrees under P. G. M. Downey, in 1855, he was elected Gr. H. P. in 1856, and in 1854 G. S., Grand Captain Général and Grand Generalissamo of the Grand Commandery in the first years of that Grand Body; besides, he has been placed on many of the most important committees, and was Trustee of the Grand Lodge Hall and property for two consecutive years; and was elected for three years at the last Grand Lodge. And in the records of Masonry at Fort Wayne, for many years, he was Worshipful Master of his Lodge, High Priest of his Chapter, Thrice Illustrious Grand Master of his Council, and Eminent Commander of his Commandery; sometimes filling all those positions at the same time, and most of the time two and three stations as presiding officer in as many branches of the Order for the last fifteen years prior to 1865.

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Through his instrumentality a charter was secured for a Chapter at Fort Wayne, in 1851. In December, 1865, he secured a charter for a Council of Royal and Select Masters, and in 1853 he secured one for Fort Wayne Commandery, No. 4, and in every instance these offorts were attended with large personal and pecuniary sacrifices.

He has for many years been a regular representative of all those subordinate bodies, and often advancing the dues, when there was not money enough in the treasury to pay them, and often has advanced the fees for induction to membership of worthy material for the Temple and Asylum, and we harm no one when we say that his "confiding and benevolent disposition has made way with a large amount of his earnings," yet "through his business life he has ever been successful in storing up this world's goods."

Masonry to him has been more than a mere name, more than the letter—to him it has had a *spirit* and a *power*. It is to him an enjoyment, and a constant feast of mind, replenishing thought, which will ever elevate humanity. When he was masonically born, and brought from the darkness of the world into the more glorious light of this mystic brotherhood, the pernicious scourge of anti-masonic persecution and intolerance had just passed away, and it had left the country burnt over like the severe frosts of autumn.

Neighbors had been taught to slander, defame and harbor jealousy toward neighbors, if they were Masons. And at the time when he was initiated, and the true principles of Masonry were being unfolded to his mental and moral powers of mind, the institution stood in need of such men. And thus far the brotherhood have had no cause to regret; he has stood firm as an oak on the plain, as true as the needle to the pole, to the great trust reposed in him.

He is what the world denominates a self-made man, who, by industry and a judicious use of time, has obtained a fund of knowledge that makes him a chief in the Masonic Fraternity. His fame as a bright Mason, and a ready linguist in illustrating the symbols of Masonry, is unsurpassed in the Northwest, if

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in America. He has become widely known among the craft, and all who know him acknowledge that he is worthy of his rich reward. Just in his decisions, governed by a broad benevolence, he has but few equals as a talker and worker, and scarcely any who are safer to follow as a Masonic jurist. Wherever he mingles among his brothers, companions or Sir Knights, he has a word of instruction, advice and admonition to offer, which renders him popular, because of his well stored mind of Masonic intelligence. He is taken as a leader and as an advisor, because he is well tried and worthy.

During the years of 1858–9 he edited *The Indiana Freemason*, at Fort Wayne, which was conducted with ability, and was a credit to him and the craft in general. For the ancient landmarks, rules and regulations of Masonry he is truly orthodox. None of the new-fangled systems that tolerate destructive innovations receive any favor from him. He is loyal to Ancient Craft Masonry, and utterly despises all mountebank pretenders, who constantly "eat the bread of others for naught," and who "lay in wait to deceive the very elect."

In July, 1864, he became one of the editors of *The Mystic Star*, and has ever had an interest for its success; has felt a pride to see its progress and the favor it has received in its onward march to fame, in being acknowledged as a leading Masonic journal.

At this time he enjoys very good health, for him. He has rather a slender constitution, but keeps up most of the time by taking the best of care of himself. His strong will assists him very much to enjoy life, and withstand the sudden changes of the climate. He can ever be found cheerful and ready to impart good advice to any of his brothers. May the benedictions of the Supreme Grand Architect rest upon him, and prolong his stay upon earth, is the *sincere, solemn prayer* of every member of an affectionate brotherhood.

JOPPA LODGE is the flourishing Hebrew Lodge of London, and is the oldest Hebrew Lodge in London, and one of the very oldest in all England.

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(Written for the Mystic Star.)

THE LETTER "G."

BY REV. A. W. BRUCE.

Did the reader ever ponder over the cluster of thoughts revolving with halo-radiance around that letter in the East? Often have we heard its dual meaning given "by the chair," and witnessed the outward reverence paid to its highest significance, but felt that a single word would express all there was apparent in the participants,—*form.* "As a man thinketh in his heart, so is he." What he thinks is known by his carriage, and his acts. The sublimity connected with Masonic teachings penetrates but little the minds of the craft. A few, here and there, drink deeply at its fountain, and are called enthusiasts; and by the "unco guid," are characterised as infidels, who place Masonry before everything else sacred.

There is one phase comprehended by the letter "G," that we wish to present briefly. It is a phase little considered because not at once obvious to thought. But, to each Mason it should have a meaning at once profound and sacred. His connection with the craft gives him no advantage over others, save that of recognizing if he will of profounder meanings than are to be attained from any other human institution. If he be not a better scholar on that account, it shows that he is an unprofitable servant.

Confining the thought to Masonry,—though equally applicable to all mankind,—we cast back the consideration to the multitudes that have been affiliated, and passed on to the "undiscovered country." The question comes,—What is an individual amidst these thronging crowds and generations? He is unnoticable,—to outward apprehension, not even a point within a circle. If ever distinguished, how soon is he forgotten! How many, since the time of Zerubbabel, till within two hundred years, dwell now in human memory? Will not our fingers cover the number? All are swallowed up in the great sea of human destinies, and all its waves pass over them. The son of Sirac seems to have anticipated this very thought:—"I

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shall not be remembered among so many people; for what is my soul to such an infinite number?" Hundreds of like millions are breathing at the same time on the earth. What different garbs, complexions, tongues, manners, creeds under the poles, under the line! They are full of endeavors, like us; they have their wants and cares, like us. And all these millions, so craving, so restless, soon give over their activity, finish, or only in part, fill out their designs on the trestle-board, and pass away,—repeating generation after generation, the same coming and going. They are not missed, after a little, in the spaces they have filled. Their successors stand forth, as striving and as transitory as they. So rolls on the population of our contemporaries and the stream of ages, butamid all these mutations, there still hangs the letter "G."

Again, notice how the care of Providence is chiefly exercised for collective numbers, for the race; while single members of the vast cummunity are swept off without seeming regard. The institution remains, while its members "pass and re-pass." The tribe continues, while its constituents perish. At first thought, are we not led to suspect that the individual is no farther an object of concern than as connected with a whole; that he is provided for only because the whole must live; that he is protected and supplied with the means of progress and enjoyment simply for the sake of the generality, and not for his own sake? The sun rises, and he shares its light. The earth bears, and he partakes of its increase. The Lodge opens, and he labors; it calls off, and he refreshes himself; it closes, and he "lies down until the heavens be no more." Universal appointments bring round their effects, and he is there in his lot and receives his penny. But what is he, apart from the rest, or measured with the rest? What is done for his solitary benefit? What is he among such an infinite number of people?

These considerations have great weight with the thoughtless; and the glory of Masonry is, that representatives of every nation, creed, or religion, under heaven, can come into its lodge-rooms and behold a conspicuous solution of the problem. *No other human institution can do this!* It seems to have been reserved for Masonry to take the lead, among all human

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efforts, in the practical solution of the Golden Rule. The Hebrew, as he enters the Lodge-room, recognizes the symbol of the great I Am. The Moslem advancing to the altar, beholds the sign of Allah. The Christian bows before the token of God over all. The Theist, of whatever degree, comes in and unites in ascribing greatness to a common Creator, as in concert, the benediction is sought that "Brotherly love may prevail."

Beautiful as are these illustrations, there remains the crowning consideration, of a personally transcending importance. That each individual, though flitting his brief life-moment and then passing away, passes not beyond the watch-care of what is thus symbolized. Each has his just importance; each his distinct personal accountability and infinite worth. Nowise is he disparaged by the abounding life that is walking the same earth with him, and losing itself in the same mysterious shadow; he will rather be shown forth in more remarkable relief by the myriads with which he associates his being. He belongs to their unlimited company. He is theirs, and they are his. Their glory, be it bright as it may, is reflected upon him. Their inheritance, be it wide as it may, he enters into. His worth, his capacities, his needs, and theirs are identical. Whatever they achieve, he may avail of. Whatever they learn, he may be informed of. The best is his brother. Their crowds affect him. Their combinations strengthen him. He is disciplined by their afflictions. He is gladdened by their joy. Their hearts flow into his own. And yet, though receptive of such influences from them, he is apart from them. He is single, though not detached. They are around him, but not a part of him.

"It doth not appear what we shall *be*," but if any lessons above those which perisheth are forced by the letter "G." in its connection with Masonic instruction, these stand prominently forward to solicit the attention and deep personal regard of its devotees; because they furnish a complete solution to all questions of nation or creed. What Masonry teaches of God meets the various wants, and solves the various difficulties, and brings under one law of Love to God and for each other, all who bear the image of the earthly.

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FREEMASONRY IN FRANCE.

POLITICAL COERCION—LAWLESS INVASION.

"*The Grand Orient of France*, the history of which forms a volume, has, during the past quarter of a century, occupied the most conspicuous position of any Masonic Grand Body on the Continent; but I regret to say that the record of its labors, system, and teachings has not met with the flattering results that should have emanated from so prominent a Body, having control of such an extensive field of labor, and opportunities for perpetuating our sublime art. That Body appears to have been content, since adopting the work in conformity with their ideas of Masonry, as illustrated in what is generally known as the French Modern Rite, to continue its practice regardless of the opinions of the fraternity in other countries, as to what is or should be the guide or rule, according to our ancient customs and the mutual benefit of the Order in other jurisdictions.

While admitting that climate, education, habits, local civil laws, and customs may have a decided influence in changing somewhat the routine adopted by others, there certainly can be no justifiable excuse in making such radical changes in the work as to make it questionable whether their peculiar style of ceremonies are intended for the same Masonic purpose. This the Grand Orient of France has done, and it is a noted fact that the ceremonies, teachings, and principles under that jurisdiction are so peculiarly liberal and totally different from the Masonic Order as known and practiced in Germany, England, Ireland, and throughout the United States, as to make it a subject of serious comment, whether our interchange of fraternity should exist when the obligations are so totally different. The feeling and ideas of the Latin race do not harmonize with those of the Anglo-Saxon, and the question of a universal brotherhood, based upon Masonic principles of mutual obligations and secret work for recognition, is yet to be settled.

The *farce* so much practiced in France of unintelligible, superficial, philosophical mummery must be changed to a more simple, comprehensive, practical system of mutual obligations

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and recognition in the mystic and sacred bonds of Masonry.

It should be free from the political influences often interwoven by designing, unscrupulous aspirants for the past half century, before we can justly unite with them on the broad platform of Masonic Brotherhood, according to our laws, ceremonies, and obligations.

In 1862 it appears that the Grand Orient, not being able to control its high dignitaries, and forgetting the golden rule and professed principles of the Order, were disposed to take a worldly and belligerent view of affairs, obliging the civil government to place a military ruler over its affairs that comparative peace and harmony should prevail. Marshal Magnan was duly initiated into all the mysteries, and installed the same evening as Grand Master of the Grand Orient. Murat, the spendthrift, having managed, during his term of office, to squander all the reserve capital, left the Grand Body heavily in debt.

Fortunately, Magnan made a faithful presiding officer, and the Order improved under his good management. The principal charge against him being the attempt to coerce the Supreme Council, 33d Deg., Ancient Accepted Rite, under Vienet, and compel them to abolish the Supreme Body, which he failed to accomplish. Magnan died in 1865, and was succeeded by General Mellinet, commander of the National Guard of Paris, who was elected Grand Master in June, 1865.

Among the serious objections strongly urged against the administration ef the Grand Orient is the careless and indifferent manner in which they acknowledge nearly every spurious Masonic Grand Body that applies to them. Hereby encouragement is given to illegal acts, which creates much controversy and dissatisfaction among the regular members of the Order at large. This, with a little more caution and attention, could be easily avoided. There are FIVE so-called Grand Bodies mentioned in their calendar for the present year that are irregular and spurious.

My earnest appeal to Bro. De Saint-Jean, president of the administrative Body, on this subject, during my visits to Paris in August last, induced me to believe, from his admission of

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these glaring errors, that this objectionable feature would be remedied by the Grand Orient in future. Incredible as it may appear, the Bulletin of the Grand Orient for October contains the official Decree of the Grand Master Mellinet, dated November 5, recognizing a spurious Grand Body, styling themselves the *Supreme Council for the State of Louisiana*, located at New Orleans. A translation of the decree and report of the argument upon which the decision was made I enclose herewith. The subject being of vital importance to all the Grand Bodies throughout the United States, will, no doubt, receive prompt attention and response to the gross violation on the part of the Grand Orient of France of relations of amity, who have ignored the lawful Masonic jurisdiction of the recognized Grand Lodge of Louisiana, thus giving countenance and recognition to a new spurious Body to work in the Symbolic Degrees, and initiate, according to *their ideas*, the Negro race, and force them upon the fraternity of this country.

[This most censurable intermeddling called forth the following from Bro. L. M. Oppenheimer. (This, in turn, *probably* caused the important act noticed on page 192 of our last issue:)

"MOBILE, March 11, 1869.

To all Masons of the body known as the "Ancient and Primitive Rite of Masonry," according to the Rite of Memphis, in the State of Alabama:

Whereas, The Grand Orient of France has recognized the spurious, clandestine and illegitimate body in Louisiana, known as the "Foolhouse Faction;" and whereas, the rite known as the "Ancient and Primitive Rite," is legitimate only so far as it obtains authority from the aforesaid Grand Orient of France; therefore,

I, L. M. Oppenheimer, the twenty-third and Grand Representative for said Rite in and for the State of Alabama, do hereby now and forever renounce and disclaim all association, allegiance and connection with the spurious, clandestine and illegitimate body known as the Rite of Memphis, and hereby demand and order that all Masons having any documents or Rituals return them to me at Mobile, Ala. And furthermore do I hereby revoke all authority by me delegated to Deputy Representatives throughout Alabama, and caution all Masons from having any connection with said body having its Orient at New York, and Harry Seymour at its head.

L. M. OPPENHEIMER."

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Although the Grand Orient professes to work only the seven degrees, making the Rose Croix the last and highest, yet they have what appears to be a decided anomaly of a College of Rites and Supreme Council, 33d degree, Ancient and Accepted Rite, which is rather inconsistent with the position they have so long taken in opposing the workings of this latter Rite; and if consistency is a jewel it certainly has never been attached to the regalia worn under authority of the *Grand Orient of France.*

The Supreme Council for France, Ancient Accepted Rite, was established in Paris on the 22d day of December, 1804, by Ill. Bro. De Grasse Tilly, under authority from the Sup. Council of the Southern Jurisdiction at Charleston, U. S.; and, being considered an innovation on the Masonic jurisdiction of the Grand Orient, a contest of authority ensued, and the two Grand Bodies have never worked in perfect harmony, while both have suffered more or less by the various political changes and revolutions in France, during the past half century. On three different occasions the two Bodies recognized each other, but they were of short duration, as the old antagonistic feeling soon separated them. In the early part of 1866, they again entered into relations of amity, which still continues, with a rather reserved feeling, though the name of the Supreme Council does not appear in the annual calendar of the Grand Orient.

For many years past, and especially during the administration of Viennet, the Supreme Council has made but little effort to extend its authority, and from their very limited communications but few foreign Grand Bodies were familiar with their existence. A little more youthful and progressive spirit among them would be decidedly beneficial for the interest of the Rite.

In 1862, soon after Marshal Magnan assumed the duties of Grand Master of the Grand Orient, he attempted to force the Supreme Council to abolish their Masonic claims, close their labors in the Ancient Accepted Rite, and unite with the Grand Orient, in all of which he made a signal failure. The lodges of the Supreme Council were closed for a few days only, and

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Viennet, the Sov. Gr. Com., responded to the demands of Magnan, giving a history of the order in France, and concluding with the decision of the Supreme Council, that, their claims being just, they determined to maintain them. This they have nobly done, for the interest of the order and benefit of the Ancient Accepted Rite; and I most cheerfully embrace this first opportunity to correct a mistake made in my report two years since, that the Supreme Council had ceased to exist by orders of the civil government.

During my stay in Paris in August last, it was my pleasure to renew the long-existing amicable relations of our Grand Body with the Supreme Council, and to receive their assurances that they intended to adhere strictly to the ancient laws, usages and treaties of alliance governing the same. I was also favored with an opportunity of being present, on the 17th of August last, on the occasion of the funeral *fete* in memory of their late much honored Sov. Gr. Com., J. P. G. Viennet, who was buried on the 14th of July, with all the civil honors due to his exalted station as a member of the French Academy. The solemn ceremonies in the mystic circle of the Grand Lodge, Central of France, under the Supreme Council, were most impressive. A delegation from the Grand Orient was present, with many distinguished visiting brothers, while the hall was crowded with the fraternity. The address by the Grand Orator was a finished production, but, according to our ideas, was more appropriate for the profane world than the sacred asylum of Masonry, it being confined almost entirely to the *political* career of Bro. Viennet.

The concluding part is all that we can endorse, in which he appropriately says: "Let us preciously keep and honor his memory, his truth, his learning and his character, and like him, let us ever stand up in defense of justice and truth."

Most Ill. Bro. B. Allegri is now the Sov. Gr. Com., and Vte. De Lajonquiere the Gr. Cham. and Gr. Sec. H. E. Their jurisdiction is gradually increasing, and many new lodges and Rose Croix chapters are being established in France and their colonies, while the Ancient Accepted Rite appears to be rapidly increasing in favor on the continent.

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The Rite of Memphis, or Misraim, with its *ninety-six superfluous degrees*, is, I regret to state, acknowledged by both the Masonic Grand Bodies in France, and thus our sacred mysteries are to some extent divulged improperly to those who are not recognized in any other part of the world as having any connection whatever with the Masonic fraternity. But the extraordinary liberal and somewhat independent views which our French brethren have always taken in such matters, will probably continue until a regular assembled Masonic congress shall definitely settle all such pending questions as to what rites shall be accepted as Masonic."—*Dispatch.*

INDIANA.

GRAND COMMANDERY.—The annual conclave of the Grand Commandery of Knights Templar of this State has closed. The following officers were elected to serve during the ensuing year:

Thomas Newby, of Cambridge City, M. E. Grand Commander; David P. Wheedon, of Fort Wayne, R. E. Dep. G. Com.; Thomas Pattison, of Aurora, G. Gen.; Elbridge G. Hamilton, of Laporte, G. Capt. Gen.; Chas. Fisher, of Indianapolis, G. Treas.; John M. Bramwell, of Indianapolis, G. Rec.; Rev. Thos. H. Lynch, of Brookville, G. Prel.; Geo. A. Johnson, of Cambridge City, S. G. W.; Geo. V. Howk, of New Albany, J. G. W.; Geo. H. Fish, of Evansville, G. St. B.; Charles Cruft, of Terre Haute, G. Sw. B.; W. F. Cushing, of South Bend, G. Warder; Wm. W. Black, of Indianapolis, G. C. G.

Charters for the following new commanderies were directed to be issued:

Aurora, Muncie, Apollo, at Kendallville and Vincennes.

After the installation of the new officers, the Grand Commandery was closed with full and appropriate ceremonies in due and solemn form.

BRO. KIT CARSON'S rifle has been made a present to Montezuma Lodge, Santa Fe, New Mexico.

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BROTHERS, STAND FAST.

By Rev. M. B. SMITH, 32°, P. M., P. H. P., &c., Rector of St. John's Protestant Episcopal Church, Passaic, N. J.

Brothers, STAND FAST! To the craft be true,
As our fathers were before us;
We stand on the rock of Jehovah's Word,
And the banner of Love floats o'er us.
Our cause is just, and the holy trust
Of Love we cannot surrender,
But, hand in hand, each one must stand,
Our household's firm defender.

Brother, STAND FAST! Tho' the thunder rolls
And the forked lightning flashes,
And the torch of the bigot is madly raised
To lay our fair temple in ashes—
Its fabric grand will doubtless stand,
Unscathed by the storm that rages—
Built on a rock, it outlives the shock,
As of past, so of coming ages.

Brother, STAND FAST! Let no paltry fears
From the path of duty move you;
The hand of Jehovah controls the storm,
And the trial is sent to prove you.
"Quit you like men," and rend each chain—
By bigotry forged—asunder;
Not one should fear when God is near,
Above, around, and under.

Brothers, STAND FAST! The great I AM
Gives strength to bear man's sneering,
And more is gained by steadfastness
And loving, than by fearing.
In every fold of God's household
We share with you this burden,
And the great love of God above
Will give to each the guerdon.

Brothers, STAND FAST! For God and Truth,
Forgiving—loving—blessing;
Your God will give—what men deny—
COMMUNION worth possessing.
His free reward—a treasury stored,
A cup of bliss o'erflowing;
A golden yield from Love's own field,
To crown your faithful sowing.

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For the Mystic Star.

ONE-FOURTH OF A CIRCLE;

OR, THE BEST INVESTMENT.

By Rev. L. A. Alford, author of the "Masonic Gem."

"Well, Mary, I have to-day enlisted in the United States, service, and have drawn my bounty money; and now, how had we better dispose of it in order to make you most comfortable, and me, in my absence, most happy?"

So remarked Mr. John Westglow, as he entered his humble yet happy home.

The terrible storm of war was raging, and another draft had been ordered, which would call into service every fifth able-bodied man in the county; and this, too, without the liberal provisions since offered. If he volunteered, he could have a choice in the election of officers, nay, might himself be elected; but if drafted no such opportunity or prospect appeared before him. After a long and affectionate consultation with his wife, he had determined on the course he had taken; and hoping that he might be led by prudent, careful, sober officers, took the oath and became a volunteer for the war. He felt assured that if he did not volunteer, he should be drafted into the service and must go out at all hazards, so he chose the former, trusting in God that he had done his duty.

"I have thought, Mary," continued Mr. Westglow, addressing his wife, "that I would make a proposition to you."

"To me?"

"Yes, to you, and while I do so, I feel a little sorrowful, as well as timorous, in making it."

"What is it, dearest; I am sure you would not wish to use the money wrongfully?"

"No, not that exactly, but then you know that prejudice does much to dissuade us from doing some things that may in themselves be right."

"I do not understand you, my dear."

"Well you know that I must leave you and these two dear little pledges of affection, our children, and may never return;

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these you will have to provide for, and you ought to have a good cow. I have cleared the mortgage from our homestead; that is yours, but what about the cow?"

"Why, is there any one opposed to that?"

"Certainly not, but I had thought if it would not be best to use the money for another purpose."

"What, dearest?"

"Why you know that war is a dreadful calamity—a barbarity; if I should chance to get wounded on the battlefield, or if I should be taken a prisoner, I should wish, and you would wish that I had some friend who would aid me in so dreadful a condition; and I have been thinking if it would not be best for me to join the mystic brotherhood—the Masons."

"Most certainly, I would advise you to join them for I have often heard that they will not take the life, or harm one of their brethren when they know him to be a Mason, even if an enemy before the recognition. I was thinking about that very thing to-day,and wished in my inmost soul that you were not so prejudiced against secret societies."

"I know that I have been greatly prejudiced against all secret orders, for there has always been great evils growing out of secret political societies."

"True, and General George Washington, though a Mason and Master of a Lodge, warned all against secret political organizations, but if I understand it, Masonry is not a religious or a politcal society. Still its teachings have a religious and moral tendency, if I can judge from their books and writings. They always take the Bible with them when they go to a brother Masons funeral, and I have heard them say that the Holy Bible was the light of the Lodge."

"O, I do not know any great harm that Masonry has ever done; true there are some Masons that are not very good men, and I do not know but I can say the same in reference to some of the members of our church; but what discourages me most is, that our church and Rev. Dr. Hill are greatly opposed to secret societies."

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"True, Dr. Hill is opposed to secret societies; but Dr. Hill is no wiser than many other D. D.'s who admire the institution and join them in their procession. If the institution is as vile as some folks say it is, I cannot see why good men should continue with them, and pray with them."

"Pray with them, where?"

"In their Lodge meetings, to be sure; is not Rev. Mr. Halsey their chaplain?"

"Well, I suppose at funerals they make prayers for the fraternity, but I guess they never have prayers only on public occasions, to be seen and heard of men."

"O, what prejudice, 'only to be seen and heard of men' why they always open and close the Lodge by prayer, if a minister is present, so I have always heard."

"Well, if ministers who belong to them and know what they do in the Lodges and can ask the blessing of God upon them, I connot see why our church and our ministers should be snch hot anti-Masons."

"It is all prejudice, I believe, and I do wish you would join them, and then you would know for yourself."

"It will cost me thirty dollars, dear, to take the first three degrees and this you know would buy us a good cow. If I should pay it out for a cow you will have the sympathies of the church to comfort and cheer you in my long absence, but if I pay out the money to join the Masons, it will be quite the reverse."

"O, my dearest husband, I had much rather risk myself without such a provision, and know that you had become a member of an institution that knows no bound to its charity, when a brother is in distress; than to have fifty cows and fifty churches to lean upon."

"Why Mary!"

"It is just so, John. You be a poor wounded soldier on the battle-field, or a prisoner, and what good will it do you to inform your captors that you are a member of the —— church?"

"Why, Mary, you ought not to speak so about the church."

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"The church is one thing, John, and an insurance society is quite another. Suppose we had our house insured for $2,000, and it should get burned down, do I do wrong in saying I had rather have that insurance policy than the charity-gifts of fifty churches?"

"Why, looking at it in that light, the policy would be the most reliable."

"Be sure it would, and just so with Masonry. If you should never need a friend it might be well enough to do without friendship, but

> "God never made an independent man,
> 'Twould jar the concord of his general plan."

"But, wife, I do not know but the church would exclude me from their fellowship if I should join the Masons."

"Exclude a person for knowing something which they do not know themselves? That would be strange, indeed."

"Well, they think that Masons are together plotting mischief."

"Grant it, that some of our members do think so, but does that make it so?—to call my thumb a finger does not make it such."

"Certainly not."

"I know there is Brother Enos always says the Masons are a dark lantern set, but I guess if the New Yorkers that he cheated out of $80,000 could only get their pay, they would think he didn't carry a dark lantern."

"Why, Mary, you should not talk so."

"I know it, but I'll bet a cent that he'll say more against you, if you join the Masons than any other member in the church."

"Then you think I had better join them do you?"

"Be sure I do, for if there is iniquity carried on by the Masons some of the good men who belong to it would know it and leave them, and then it will be time enough for those who do not belong to them to "cry aloud and spare not."

"But how will you get along without the cow?"

(*To be Continued.*)

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HOME DEPARTMENT.

A TEMPLAR'S STORY.

BY M. ADELLE HAZLETT.

CHAPTER I.

The sun was low in the western sky when Irene Graham had finished reading the account of the last terrible battle. Lifting her eyes from the paper, she allowed them to wander over the beautiful grounds that surrounded her father's fine old mansion. But she scarcely noted the beauty of the scene before and around her,—the swaying, rustling evergreens, the magnificent elms, the gorgeous and fragrant flowers that bloomed about her. At her left a broad lawn swept away to the westward, until it met the rippling waters of a small but beautiful lake. Irene was too sad to admire the play of the sunbeams on the verdant sward, or the sparkle of the bright wavelets beyond. At her right a broad avenue, bordered with mosses, led from the mansion to the highway, along which the Union army had been marching during the last two days, and Irene did not feel quite at her ease as she remembered that this same army was encamped by the river side less than four miles away, and that her father was in Richmond, there to remain at least a week longer. She was not sufficiently well versed in the politics of the country to feel herself competent to judge fully and correctly of the merits or demerits of the claims advanced by either section of the country, but Irene Graham loved the land of her nativity with a true patriotism, and while she imbibed sufficient of her father's Confederate sentiments to believe that the seceding States were in a measure justifiable in the course they were pursuing, she was grieved that the civil strife should exist at all. She could not feel a desire for a division of the interest, power and territory of her beloved country, and so, though the daughter of one fully committed

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to the cause of the Confederate States, Irene secretly hoped that secession might prove a failure. Mr. Graham was a personal friend of Gen. Lee, and sympathized fully with the views and purposes of that officer. He was tall and straight, with dark eyes and hair, stern and unyielding when fixed upon any course or opinion. Yet he was kind and humane, brave and generous. He loved his beautiful daughter most tenderly, and was very proud of her rare accomplishments. She was the acknowledged heiress of his large plantation, though he secretly hoped she might yet become the wife of Capt. Adelbert Graham—the son of his father's youngest brother, who was now in Gen. Lee's army, and who had come to his uncle's from New Orleans, nearly a year before, both his parents having fallen victims to yellow fever, and leaving him without fortune.

Irene Graham, with woman's intuition, understood fully her father's wish in regard to her cousin Adelbert, although he had never given expression to it in words. For the young man she felt the greatest aversion. Still, through regard for her father, she treated him with respect, and with a studied politeness which Adelbert Graham—anxious to become the husband of the beautiful girl and the mistress of the Graham plantation—felt well calculated to repel any particular attentions.

Irene had experienced a feeling of relief when he entered the army and left her free to roam about the grounds without fear of meeting him. Whether she was influenced in her feelings toward him by pleasant recollections of one Arthur Cameron, whom she had met during a visit to her aunt in Boston the summer previous, it would be impossible to say; but certain it was that Mr. Graham was doomed to be disappointed in his wish that Irene might love Adelbert, and thus enable him to settle his magnificent estate without division upon the two.

The sun's broad disc was just touching the brow of the hill beyond the lake, whose waters glistened like burnished gold in the departing rays. The bright beams rested as if in blessing upon the old mansion, and crowned the mosses that shaded the avenue beyond, each with a coronet of splendor. Then the glory faded slowly, almost imperceptibly, as if the regal monarch of day were loth to retire from the scene his presence had

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invested with such magnificent beauty. Irene noted the shadows creeping in among the maple boughs above her head, and rising from her rustic seat, directed her steps toward the house. Half way up the walk she was met by a servant who exclaimed:

"Oh, missus, missus, de Linkin sojers is cumin! Hide yoursef in de cellar, Miss Irene, quick as never you can!"

"Why, Jack," said Irene, "I thought you liked the Lincoln soldiers."

"Not when dey come in little squad like dat"—pointing with his trembling finger down the avenue—"dar jes enuff to break down de doors, steal all de nice things, eat up all de good things, and kick de colored people roun, jes as if dey was no better dan hired out niggers or white trash. Dey is jes stragglers, see, dey got no ossifer, nor a single hepalet on der bressed shoulders."

Irene had been looking at the approaching party while the frightened negro delivered himself of this hasty speech, and saw at a glance that it was indeed true that the dozen men in the garb of Union soldiers seemed to be without a leader, and from their irregular movements and noisy conversation she thought they were perhaps intoxicated.

"Come with me, Jack," she said, and hastening to the house closed and barred the doors and windows as quickly as possible. The servants, with the exception of Jack had disappeared, and Irene was informed by that individual that they had secreted themselves in the cellar.

The soldiers upon reaching the house and finding the entrance barred, indulged first in loud imprecations, then deliberately set about forcing a way in. This was soon accomplished, and passing from room to room they stood without that to which Irene had retreated, bearing with her a few articles which were particularly prized by herself or father. She had deposited these articles upon a small table of carved rosewood, and taken her station in front of it, a revolver in either hand.

"Approach one step nearer and some of you will die!"

"And do you really expect to defend yourself against a dozen Union soldiers, fair lady?"

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"I will defend myself against a dozen base miscreants, unworthy the name of Union soldiers."

"By my life, you are brave young woman, and if you were not a rebel I should really admire you. But we must have something to eat, and you must order your servants to prepare us a meal. If this be done peaceably and quickly we will not disturb your home or its contents. If it is not, I will not answer for what may be done. Your father is a notorious rebel, your cousin is in the rebel army, and we would be justified in leveling this old rookery to the ground. You see, young lady, we know whom we are dealing with, and I advise you to surrender. Now, will you supply us with a good warm supper?"

"Never!" returned Irene Graham, and it seemed to one who saw her that her flashing eyes fairly dispelled the twilight shadows that were creeping into the room. "Never! I regard you as a party of drunken housebreakers and thieves, who are disgracing the cause you pretend to represent, and the country whose uniform you wear. I should despise myself did I give you a single biscuit. You may ransack the house and steal what you do not wish to destroy, that I cannot prevent, but if you dare to touch a single article upon this table I shall fire upon you."

"But we have more firearms than you, Miss, and can, I think, defend ourselves against a woman with two revolvers."

"Fire, then, brave man; fire upon a woman defending the heirlooms of her family. And I tell you, once for all, I will give you nothing, and will defend these articles with my life."

"Come out here, you black villain," said the man, now addressing himself to Jack, who stood trembling behind his mistress, "Come out here and greet your friends, and get us something to eat. You shall have your liberty at once."

Jack did not move.

"Come instantly, or I will send a bullet through your woolly head," and he raised his rifle.

Jack took a step forward, but as he reached her side, Irene placed the weapon she held in her left hand against his head, saying:

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"Stand still, or I will shoot you myself."

The terrified black, who now considered his fate certain, clasped his hands together, and with shaking limbs and distorted countenance, began to pray "de bressed Lord to have mercy on poor Jack."

"Boys," said the soldier, lowering his piece, "I don't know as it would be exactly safe for us to shoot this 'American citizen,' ha, ha; it might some way get to headquarters; and as for this virago, why let her guard her trash there on the table, while we look around and see what we can find to satisfy hunger."

The men turned to act upon this suggestion, and, to their surprise, encountered their Colonel, who stood in the doorway.

"Away with you all to camp," he said, in rich, commanding tones.

"But, Colonel, old Graham is the worst rebel in all this section, and you know ——"

"I know you are disobeying orders, and will have to suffer for it to-morrow. Away with you, I say."

The man followed his comrades out of the house, and soon their receding steps were heard upon the gravel walk.

The Colonel had left the camp for a quiet ride in the cool evening air, and was passing the residence of Mr. Graham just as the soldiers were entering it. He rode rapidly up the avenue, and, alighting from his horse, entered also. Guided by the sound of voices, he made his way up a flight of oaken steps, and, unobserved by all parties, stood upon the threshold of the room to which Irene had retreated, and heard the entire colloquy between her and the men. He had noticed that among the articles she was so heroically defending, were a family bible, with gold clasps; a silver ice-pitcher, with goblets and tray, all of antique design; a jewel casket and a pair of vases; while thrown over all was a white sash, edged with gold, to which was attached a nine-pointed star. Upon the star was impressed a red cross, and around the cross, in raised letters, were the words, "*In hoc signo vinces.*" He advanced into the room as the soldiers left it, saying, "Put up your firearms, lady; you have no further need of them, for by that sign"—pointing to the

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cross—"you not only conquer, but secure safety and protection. A Templar's sacred honor and solemn obligation are your safeguard. I cannot sympathize with what I believe to be your political sentiments, but I will defend you and your property with my life, if need be."

"Sir," said Irene, "do not judge too hastily in regard to my political sentiments. Circumstances would probably lead you to judge amiss."

The deepening twilight had prevented Irene and the Colonel from seeing each other's features distinctly, but at this moment, thanks to Jack's returning courage and thoughtfulness, a large lamp threw its light full upon the face of each. Both started violently, and the weapon Irene had until now grasped so firmly, dropped from her nerveless hands.

"Irene Graham!"

"Arthur Cameron!"

The Colonel was the first to recover from the surprise and embarrassment of this unexpected meeting, and said: "I was not aware, Miss Graham, that I was in the immediate vicinity of your home, and you, I presume, did not know that I was in the Union army."

"No," returned Irene; "I have heard nothing from my friends in Boston since I left the city last summer, and of course supposed you there still. Are you the Colonel Cameron whose name I have seen mentioned so often in connection with General Sherman's battles?"

"I presume so; but I hope your dislike of the Union cause does not extend to your old friends."

"I think sir," said Irene, who had now fully recovered her self-control, "that you have never heard me express an opinion upon the Union cause, and I told you a few moments since that circumstances might lead you to judge amiss."

Colonel Graham looked quickly and searchingly into the splendid eyes of Irene Graham, now no longer flashing with excitement and indignation, but calm, deep and intelligent; and in their meaning glance he read the truth—the beautiful girl before him was not in sympathy with the South, although the daughter of one of the strongest advocates of secession.

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The look he bent upon her now was full of joy, admiration—nay, of love. Irene read it aright, and her eyes drooped until their dark lashes lay upon the flushing cheek. He felt strongly inclined to seize the hand that trembled so visibly, and declare the love he had so long cherished for her, but he thought of her duty to her father, and checked the impulse.

"Why are you without protectors, Irene?" he asked at length.

"My father went to Richmond a week since, and does not know of the near approach of the Union army. The frightened negroes have locked themselves in the cellar."

"Well, I will see that you are not disturbed to-night. I can detail a guard for your premises from among my own men. I must leave you now. Our camp will be moved to-morrow, and, Irene, when this conflict is over, I shall seek you again. Good-by."

In another moment he was gone, and soon was heard galloping down the avenue. No word of love had passed between them, and yet each knew how inexpressibly dear they were to each other.

(*To be continued.*)

[For the Mystic Star.]

PAINT TOO THIN.

In a certain town, on a certain street, before a certain store, which our business often required us to pass, there was a certain sign which often arrested our attention as we passed along the pavement towards it. At the beginning of the name, the letter which represented the Christian name of the man who kept the store was covered with a coat of paint, and another letter, representing a different Christian name, was painted over the letter. But the coat of paint which was designed to obliterate the original letter was too thinly put on, and hence its outlines could still be distinctly seen through the paint, under or behind the new letter.

Now, a stranger passing by and noticing it would have seen nothing of peculiar significance in it. He would have said to

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himself: "A bad job of painting. Change of firm. Last name of the new owner the same as the first—perhaps bro h rs. Only necessary to change the letter that stands for the Christian name. But badly done." If the absence was a painter, he would perhaps smile at the bungling work of a fellow craftsman, and congratulate himself on his ability to have it done much better. Only this, and nothing more, would the half hidden letter have suggested to a stranger.

To us, however, it revealed far more. To us it spoke in a far deeper and more earnest language. We saw in it, and behind it, not only "the adorning of a tale," but also the "pointing of a moral," and the reader shall know both.

The man whose name was represented by the half-covered letter at first owned the store. He bought his goods on trust "in a city by the sea." He sold them, and the greater part of the proceeds, which he should have paid to the creditors, he used to build a house on a piece of ground owned by his wife, all of which was secured against any of his creditors as her property. All this decently, or rather indecently, arranged, the store was transferred to his brother; and the settlement with his creditors deferred till the day of judgment!

Then came the work of the painter, of whom it must be said that he did not make a workmanlike job; he certainly made the sign so as to truly represent the thing signified. He could not have done it better; for as the face of the wolf, though in sheep's clothing, still looks out from behind his new covering. So did the old letter of the sign look out through the new one. As the leprosy among the Jews could be seen in the very "walls of the houses," so this plague-spot of dishonesty still published the shame of its author from the sign!

Whenever we see this sign we are compelled to think of the "tale that thereby hangs." It always calls to mind the case of those of whom Isaiah speaks, who of old "made an agreement with hell," and of whom it is said: "It shall be a vexation only to understand the report. For the bed is shorter than a man can stretch himself on it; and the covering narrower than he can wrap himself in it. In this case the paint has been thinner than that it could not conceal the iniquity

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which it was intended to hide, and the second letter is no different from the shape of the first that it doth not cover it.

To the mind of the owner of this store, this sign must be suggestive of some special memories. How much pleasure he derives from the sight an outsider can hardly correctly judge. When he looks upon the sign he will naturally think of the manner in which the thing was done—not the painting, but rather the business which made the painting necessary. He will perhaps often wish that he had made the coat of paint thicker. Even that, however, would not have changed the merits of the business transaction. It might have hid it sooner from the memory of others, but it would have afforded little comfort to his own conscience, which the ugly secret would still have wrought. It would not have covered or canceled the disowned debt on the ledger in "the city by the sea." Nor would it have changed the record in that other book, which is opened when the earth and the sea shall give up their dead.

"The paint is too thin!" How often have we thought of this when some ill-concealed ungodliness has thrust itself on our attention.

When we see a man profess *piety* with his lips, but contradicts his profession by his life, we say to ourself: "The paint is too thin!"

When we see a minister on a Sunday harranguing his congregation about political subjects, instead of presenting the simple truth as taught by Christ, we are ready to say: "The paint is too thin!"

When we see a man who has "broken up" with his debts unpaid, living on as before, whilst his property belongs to his wife or son, we are at once reminded of the sign, and say, "The paint is too thin!"

When we hear of a young man who has spent his fortune in idleness and profligacy, but who still keeps up appearances by dressing in style, but leaving his board and wash bills unpaid, we are sure to say, as he flirts with the ladies and sports his heavy yellow watch chain, "The paint is too thin!"

When we hear of an over-affectionate husband, who in an evening party always says to his wife, "True, my dear," to

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every remark she makes, and at home says, "You lie, my dear," when she declares that the coffee was hot when she had put it on the table, we at once, as the Germans speak, "say into our beard," "The paint is too thin!"

When we see a firm put out a sign, "Selling off at cost to wind up the business," and afterwards see the same business continue with a simple transposition of names of the firm, or one name omitted with "and Co." added, we at once take the notice to mean: "Selling out old stock to the cost of the purchaser," and we pass on, saying inwardly, "The paint is too thin!"

When we read the advertisements in our city papers, in which great inducements are offered to such as will send a dollar, or only "three postage stamps to pay for this advertisement," we at once exclaim, "*Humbug;* the paint is too thin!"

When we see conduct by a Mason unbecoming a Mason, such as intemperance, profanity, and gambling, yet making great pretension to the teaching of the Order, we are always ready to say, "The paint is too thin!"

In many instances have we found occasion for using this half-painted sign as a touch-stone, and in this way it has been invaluable to us. Indeed we are sorry that we do not possess the imagination of an artist, so as to draw a lithograph picture to illustrate the teaching of this article.

But our mind returns to the man whose sign was thus badly painted. We think of the account still open against him "in the city by the sea." We think of the time when that account must be adjusted before a just and righteous God! We think how much brighter and clearer that covered letter will shine out through this thin paint in that day when all the transactions and secrets of the earth will be revealed, and when the hidden things of darkness will be judged in the full blaze of that All Seeing Eye!

Young man, never be seduced to resort to such a dishonorable act. Never hope to take refuge under such a shallow covering. Consent to be poor all your life rather than have a single letter in your name covered, even before men, with such inglorious paint. R.

June 9, 1869.

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BRO. ROBERT BURNS' COTTAGE.

This humble cot is situated on the west side of the road leading to Alloway. The barn, stable, and cottage are all under one continued roof of straw. The house at first had but two apartments—kitchen and sitting-room—and was built by the father of the poet, who held, in connection with it, a seven-acre farm on perpetual lease. Having satisfied my curiosity in looking at the exterior, in company with my friend, I ventured into the cabin and received a hearty welcome. The kitchen is said to have met with but little alteration, if any, since the day on which Scotia's greatest poet first saw the light. The floor is composed of rough stone, not very evenly laid. An old-fashioned grate, a dresser adorned with antiquated dishes, a recess holding a bed, (but not the one on which the poet was born,) goes to make up the outfit of the kitchen. The sitting-room is now occupied as an ale and curiosity shop, where all manner of curious little things, made from the timber of "Auld Alloway Kirk," and from wood grown on the banks of the Doon, may be had, not without money, but for a good price. In sight of the natal cottage stands the Mount Oliphant farm and house, to which place the poet's father removed soon after the birth of his son, and where was laid the scene of the "Cottar's Saturday Night," Burns' best poem. And there, too, upon the eve of his intended visit to India, he wrote this beautiful, touching prayer, in behalf of his Highland Mary:

"Powers celestial, whose protection
Ever guards the virtuous fair,
While in distant climes I wander,
Let my Mary be your care;
Let her form, sae fair and faultless—
Fair and faultless as your own—
Let my Mary's kindred spirit
Draw your choicest influence down.

Make the gales you waft around her
Soft and peaceful as her breast;
Breathing in the breeze that fans her,
Soothe her bosom into rest:
Guardian Angels, O protect her,
When in distant lands I roam!
To realms unknown while fate exiles me,
Make her bosom still my home."

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THE EVERGREEN BOUGH.

LILLA E. LOVEJOY.

Sadly bend, and weep above him,
Kindly lay him to his rest;
He whose love e'en thine surpasseth,
For his soul hath made request.
Sleep where the sweet rose shall blossom, and grow;
Sleep where the soft winds of heaven shall blow;
Stilled are the throbbings of bosom, and brow;
Drop o'er his slumber The Evergreen Bough.

Brothers true in life he proved thee;
Brothers true in death thou art;
Emblems of eternal friendship
Strewing o'er his silent heart.
Peace to his ashes o'ershadowed by love;
Peace to his soul in the temple above;
Stilled are the throbbings of bosom, and brow;
Drop o'er his slumber The Evergreen Bough.

ROME VERSUS FREEMASONRY AND PUBLIC SCHOOLS.

Cardinal Cullen, in his regulations for Lent, published in England, warns his people that, if Freemasons, Ribbonmen or Fenians, they cannot be admitted to the sacraments. The dogma of the Catholic Church against secret societies came into existence in aid of the tyranny of kings, when the mitre was higher than crowns, and it was feared that revolutions and, so-called, treasons might be planned in secret, and thus the vassals of the church be disturbed in their exercise of "divine rights."

Archbishop Blanchet, of Oregon, in a recent "pastoral letter," fulminated against the public school system that prevails in these United States of America. The Roman Catholic Archbishop considers the public schools as "dangerous institutions." He declares them to be "nurseries of vice," and the "prolific source of infidelity." They are, he says, "not only dangerous to morals, but they are also very dangerous to religion and faith."

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EDITORIAL DEPARTMENT.

NOTES ON THE VERY GREAT NATIONAL ANTI-SECRET SOCIETY—Continued.

We left the little company praying *at* members of all secret organizations, but professedly praying to Him who searcheth the heart and knoweth whether rage against man or fealty to Him prompts the petitions presented.

Neither the prayers uttered nor the remarks offered at any time had the least tendency to recall any member of secret organizations from such a relationship, provided even, that such a tie imperiled the soul's best interests. No tender exhortation was given during the thinly attended services extending from the evening of June 8 till the evening of the 11th; no prayer was made during all that wearisome service that at all breathed an affectionate desire to save the objects of such prayer from any danger, fancied or real, but a continuous supplication that destruction might speedily overtake them, went up to the—ceiling. The entire tone of the pseudo devotional exercises was in strict harmony with the severe, denunciatory style of the men who sat upon the platform and occupied the seats of the inexpensively procured prayer meeting room in Farwell Hall.

It is not too much to say that nothing excepting Christianity suffered from the rude, boorish conduct of the leaders, some of whom have been for years seeking notoriety as reformers, but *really* indulging in their pugnacious propensities under the guise of benefiting the world and advancing the interests of the church.

We regret that the cause of the Master should be damaged in the estimation of those increasingly large and highly respectable bodies so malignantly assailed on this occasion. Also that that educated and cultivated religious denomination with which so many of these fanatical leaders are identified should be unfairly represented—we mean the Congregational denomination. Multitudes of her church members are connected with the Ma-

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sonic, Odd Fellow, Good Templar and other secret organizations, and hundreds of her clergy glory in bearing such honorable relations. Our own subscription list, as well as that of others, demonstrate this statement unqualifiedly.

One thing not noticed by any of our daily or weekly journals, so far as we are aware, should be touched on. These opposers of what they are confessedly ignorant dwelt largely and perhaps effectively on the fact, if it be a fact, that Good Templars and others neglected the prayer meetings of the church in order to attend Lodge. Here they waxed vehement, bordering on the vindictive.

We will but parenthetically remark, not as excusing, but as palliating, such unbecoming neglect, that many prayer meetings are insufferably stupid in their conduct. This, every clergyman with but a limited experience must admit. The wonder to us is not that the younger church members seek the Lodge room where devotional exercises are participated in by all present, but that the older ones endure for so many years an evil whose correction is so easily secured.

Prayer meetings neglected to attend the Lodge!! This was the strongest point taken, but taken and followed by conduct exactly the same and worse even than that which was so vehemently censured. These very ministers and lay members condemning unsparingly the neglect by others of the weekly prayer meeting for attendance upon *secret* society meetings *themselves* neglected the weekly prayer meeting to attend an *anti-secret* society meeting! It was well known to most of these sojourners that Wednesday evening was the evening observed by all denominations in this city as the occasion of weekly prayer, still these zealots spent the evening in attending an anti-secret meeting, and while Christians of every persuasion were engaged in their social devotions, these paragons of piety performed theirs by stamping of feet, clapping of hands, boisterous laughing and other conduct that might not be much out of the way for a saloon, but undeniably was for a prayer meeting room and on a prayer meeting evening.

On the whole, the influence of the meeting was decidedly adverse to Christianity, with which it was professedly identified, and to befriend which it was pretended to have been originated.

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Beside the utter lack of public spirit shown on the occasion, the want, even, of ordinary hospitality shown by resident anti-secret individuals and the positive development of rudeness of behavior, stamped the men, the measures and the occasion as unworthy of public confidence, and hence it was unanimously withheld. The next *multitudinous gathering* of the very great National Anti-Secret Association is to be held where even less sympathy, if possible, we apprehend will be manifested—in Cincinnati.

J. S. HANNA.

THE CONTROVERSY OF JURISDICTION IN MARYLAND AND THE DISTRICT OF COLUMBIA.

If we can rightly judge, the Grand Chapter of Maryland, or at least some of its ruling spirits, have contributed largely to keep up the unhapppy feuds which produce so much ill feeling and strife. She refuses to abide by the action of the Grand Chapter, and places herself as antagonistic to the authority of that body, claiming that her rights have been invaded by recognizing a new Grand Chapter in the District of Columbia.

How it is that the Grand Chapter of Maryland can go back upon this act of the General Grand Chapter, we cannot see. It had previously given its consent to the organization of a new Chapter in the District, and the Chapters of the District in due time met in convention, and the majority of them voted to take measures to organize. We hold that a Grand Chapter cannot recall its action in giving its consent for a new Grand Chapter to be formed out of a portion of its territory, unless it revokes that action before anything is done by those for whose benefit the consent is given. Suppose that a subordinate Chapter gives its consent that a new organization may be effected taking out a portion of its territory. The petitioners send this to the proper authority, and take preliminary steps to effect the desired object. In process of time another new Chapter is in working order. Now can the Chapter revoke its recommendation and assume its former authority over the section of country that it ceded to the new Chapter? Most assuredly not.

In precisely this light the Grand Chapter of Maryland has placed itself. It gave its consent to the organization of a new

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Grand Chapter out of a portion of its territory. And it recognized the authority of the General Grand Chapter, to which it appealed to settle all matters of difference. But now it is found claiming authority "over every foot of its original territory." This is bad faith, and manifests a spirit well calculated to foster bitterness and discord.

Many Grand Chapters have expressed their approbation of the General Grand Chapter, and extend a fraternal greeting to the Grand Chapter of the District of Columbia. It is possible that some things may have been done, in creating the Grand Chapter of the District, that were not exactly legal. Yet as it was adjusted at the session of the General Grand Chapter at St. Louis, all strife should be buried, and each Companion of all parties do what will promote the most harmony. The whole affair has presented an item of history which every Companion regrets. But there is a time when differences of opinion should yield, and all abide by the decisions of others. This obstinate persecution, oftentimes persisted in because matters are not adjusted according to our judgment, that may be warped, is contrary to all Masonic teachings. Where are the efficacy and power of the principles of Masonry, if we resist the opinions and adjustments made for us by our superior, acknowledged tribunals. Let this be countenanced and tolerated, and we shall run into anarchy and confusion, and the beauty and splendor of the Masonic Temple will crumble away and come to naught. Let us submit to the settlement of all differences as they are made, although something may not accord with our notions of right. It is in this way that Masons can emulate themselves in doing good, and live in peace and harmony.

J. B.

Refreshments.—Some few weeks since, the *Advance* feasted the minds of its readers with the mysterious mystery of another Morgan enterprise. We hope they will get wisdom thereby.

Go on, gentlemen! to whom the true and living God decrees destruction, he first makes *mad*, or *fools*, neither of which can ever be made Masons. J. B.

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THE GRAND LODGE OF INDIANA

Held its Fifty-Second Annual Communication on Tuesday, May 25, 1869. The craft must have had an exceedingly interesting session, according to reports. One M. W. Martin H. Rice was re-elected as Grand Master; R. W. George W. Porter, as Deputy Grand Master; R. W. W. T. Clark, as Senior G. W.; R. W. C. Fetta, Junior G. W.; W. C. Fisher, G. Treas.; W. J. M. Bromwell, G. Sec.; W. Rev. J. Leach, G. Chaplain; Bro. J. M. Stockhouse, Grand Visitor and Lecturer.

Notwithstanding the lights and luminaries of the craft of this jurisdiction had a good time, yet a few had a few shades and shadows. There were some anti-Masons prowling about, and relieved some of our worthy brothers of money and watches. Past Grand Master Fravel was visited by one of the outlaws to the tune of $30.00. And one Rev. Bro. Leach, the Grand Chaplain, had extracted from his pockets $160.00—rather a large sum for a minister to have at one time. We feel a sympathy for the brother, for we know that men of his profession are not burdened with the needful.

Bro. Smith, Grand Junior Deacon, lost a valuable gold watch. We wish that every tick would be a thunder-bolt to the heart and conscience of the thief, and that the concussion thereof would be as severe as the lightning, and cause the miserable culprits to humble themselves before these worthy brothers, and cause them to restore their unlawful gains with four-fold. We would that they study the principles of Masonry, and abandon their anti-Masonic practices, and "sin no more."

J. B.

THE UNWIELDINESS OF GRAND LODGES.

In the February issue of The Star, fol. 42, this feature, as well as the *expensiveness* of the Grand Lodge of Illinois, was lucidly discussed by Judge G. C. Lamphier, of Galesburg, Ill. The same difficulties are felt by others connected with sister Grand Lodges, and similar discussions are evoked.

Judging by the steady increase of membership in every jurisdiction, though healthful checks are frequently interposed by

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Masonic bodies themselves to the abnormal increase of their members, these difficulties must soon become self-corrective. It were wiser, thoughtfully to prepare for such a necessity, which is but little in the future, and not wait and be confronted by it as a huge evil whose enormity shall call for instantaneous, and very likely, therefore, *immature* correction.

The Grand Lodge of New York, at the sitting of 1868, through its able Chairman of Correspondence, M. W. John L. Lewis, was presented with a set of resolutions, proffered as an amendment to the Constitution, as follows:

§ . For the purposes of Masonic government, the jurisdiction of the Grand Lodge shall be divided into six Masonic Districts, the boundaries of which shall be fixed by General Regulation.

§ . For each of these districts the Grand Master shall annually appoint a District Grand Master, with the power of a Deputy Grand Master therein, who shall annually hold a District Grand Lodge for his district, over which he shall preside; and which shall be composed of the Grand Officers chosen by them respectively (who shall be the same in number, title, and duties, as those of the Grand Lodge, the Deputy Grand Master excepted), and the Masters and Wardens of the lodges in the district. The M. W. Grand Master may attend in person, and preside at any such District Grand Lodge.

§ . The District Grand Lodges shall have the government and control of all matters relating to Masonry within their respective districts, and may make all needful rules and regulations respecting the same, not inconsistent with the Constitutions, Laws, and Regulations of this Grand Lodge.

§ . The expenses of the District Grand Lodges, and the sums of money which may be controlled by them, may be fixed by General Regulation.

§ . The returns and dues of the District Grand Lodges shall be first made to the District Grand Secretary, who shall arrange said returns in tabular form and report them, and transmit the dues to the Grand Secretary.

§ . All provisions of the Constitutions, Laws, and Regulations of the Grand Lodge inconsistent with these provisions relative to the District Grand Lodges, are hereby modified or repealed, so as to agree herewith.

Other means have been unofficially discussed, such as making the body smaller, decreasing the work, pruning the body, etc. but none before formally presented.

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The Grand Lodge of Illinois might take the initiative in this important work. Wisdom dwells upon her prairies and inhabits her cities; skill and prudence are possessed by her children, while the necessity of employing these acquired aids to meet Masonic emergencies is already at the doors, and right upon us.

J. S. H.

PRETTY HARD COMMUNITY.

The Committee on Foreign Correspondence, of the District of Columbia, in noticing the annual address of Grand Master Coffinberry, where he makes mention of a Lodge in his jurisdiction, electing one, and rejecting thirteen applicants, think that "the Lodge must be located in the midst of a pretty hard community."

This may be the view that our brothers have of the commonwealth of Michigan; but from our stand-point we come to quite a different conclusion. It shows that the Lodge which made such a record was working carefully and cautiously, fearing no danger, and at the same time warding off evil. This Lodge was cautious in selecting good material for the Masonic temple. When a Lodge exhibits skill in selecting choice ashlars, although in the rough, Masonry will never suffer. There are some who go into the quarry, and every stone, good, bad and indifferent, will be put into the walls of their edifice. And sooner or later their work falls to pieces, and a heap of ruins marks the place of their folly.

There is such a thing as taking a stone from its bed in the quarry while in a state of formation, and before it is in reality sleatified, and it will be worthless. Whereas, if it could have remained, in process of time it would have been valuable.

So a Lodge, oftentimes, takes the profane, before the requisite preparation of heart is accomplished, and the speculative temple falls to pieces, and shame, disgrace and moral bankruptcy mark the footprints of the craft. Whereas, peace, harmony and brotherly love should prevail, and cement hearts together, as a grand, symmetrical wall, which no storm of evil can efface.

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It is not always true that a Lodge is in the midst of a hard community when it rejects materials for its temple. It is not unfrequently that the impression is made upon the mind that Masonry is a corrupt institution; and that Masons do not regard moral honesty, or require an upright life in order to become a member of the fraternity. With this idea, in some bigoted communities, men may knock at the door of Masonry and be rejected.

Masonry has suffered more from those who have been admitted, than from those it has rejected. The real enemies of Masonry are within its own borders. A member who violates every moral precept by loose habits of life, is a practical atheist to the great teachings of the Order. In every way where a Mason neglects to improve himself, and manifest a watchful care for the good of Masonry, at the same time guard well all the entrances to its sacred altar, is living short of his duty and high privileges. Therefore, we hope that a continued caution will exist in all sections, having an eye single for the permanent establishment of good. We want to see the time when every man can come with a good report, and be worthy of being permitted to kneel before the Masonic altar.

EVANSTON is a most lovely place for pleasure parties of all kinds, whether Masonic, Odd Fellow or Sabbath schools. Festive entertainments, in day time or evening, prepared on short notice and upon reasonable terms, by W. H. JOHNSTON, Proprietor of EVANSTON HOTEL. (See card on inside of back cover.)

THE NATIONAL TEA AND COFFEE POT is adapted to these hard times in that it saves about one-third of the Coffee ordinarily used, while the beverage is altogether more delicious. Besides, Coffee can stand from morning till night in this Pot, and not in the least lose its fragrance. For further particulars write to or call on CHAS. HITCHCOCK, Manufacturer, 102 Madison street, Chicago.

TO THOSE of our subscribers residing in Illinois desiring a most beautiful door plate, superior in lustre to all others, which never tarnishes, is very durable and thirty per cent. less than the ordinary door plate, we cordially recommend the Patent Silvered Door Plate. (See inside back cover for prices, etc.) In ordering, state what kind of lettering is wanted, remit one-half of the price, and the balance on delivery of plate.

HANNA & BILLINGS, Sole Proprietors for Illinois.

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THE MYSTIC STAR.

VOL. XI. A. L. 5869—AUGUST, A. D. 1869. NO. II.

MASONIC RADICALISM.

NEED we apologize for giving utterance to the term? We think not. Yet we opine that by some the mere expression may be taken as an offense. Masonic conservatism, that we hear much about, of late very much about,—that is fashionable, popular with the authorities, consistent with the principles, ancient landmarks, etc.,—that alone is orthodox. Masonic radicalism,—a contradiction in terms, say some; an anomaly in masonry; suggestive of we know not what possible heresies; nonsense to merely mention it; a clear impossibility.

To minds capable of entertaining a radical thought, to those who possess a willingness to look at the root of a matter, there is nothing self-contradictory in the term *Masonic Radicalism*. Masons profess to *act* upon the square. Is it to unduly strain that expression to say that this phrase should also imply to *speak* upon the square, to *think* upon the square, to look at matters squarely, fairly, as they stand before us nakedly, with all masks and false and deceitful adornments stripped off? Is not all this the very essence of radicalism? We think that there is in all this a deep and wide basis for a most thorough and complete radicalism.

Yes, that may be; but, say those on the other side, you must apply none of your radicalism to matters masonic. We have no objection, if you insist upon it, to your cultivating radical opinions, to your applying radical modes of thought to science, to politics, to religion. Masonryis abundantly, nay, superabundantly, tolerant of this and all other individual

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eccentricities. But masonry is a different thing altogether from those other matters of sublunary interest. The spirit of masonry is conservative, purely conservative. We have no objection to your innovating upon other things, to change anywhere else, to the changes of the fashions in dress and living, to a change of residence at times, to a change of political administration, to a change in the preachers whom we go to hear on Sundays, to a change in the tariff when it will benefit ourselves, to a change in the weather after a spell of storm, to any beneficial or agreeable change in church, state, or diet, but we do object to the introduction of the spirit of change into masonry. There, if anywhere, it has no business. Masonry is purely conservative. Things masonic are as they have ever been, and must be kept as they are. Innovation, change, must be resisted. Masonry principally consists in the preservation of the old, of the antique; of ancient, unchanging, and unchangeable landmarks; of extreme veneration for, and worshipful fidelity to, to the traditions of the elders. This is masonry. It is thus placed ever so far beyond the circumference of all propriety to indulge in radicalism in masonry. Anywhere else, my brother, if so it please you; but here not at all, here let us have peace, here let not a word be uttered of radical tendency; here, in the very Castle of Indolence, of rest, of inertia, propose not unto us the discussion of any question of radical improvement, of radical reformation. The immutable laws and usages of masonry are as the laws of the Medes and Persians were said to be, and yet, and it may be considered rather suggestive, Media and Persia have "played out;" the very name of Media has been left off the maps and out of the atlases, and Persia is of little or no account among the nations of the world.

For ourselves we once in a while think that there is just as much need of, and work for, masonic radicalism in the world, as for radicalism in literature, art, science, religion, or politics. But what do we mean by radicalism *per se?* If we were to call the tail of the pig a leg, then we might say that the animal had five legs; but we could not be expected to insist that the tail was a leg, that merely calling it so made it so. As everything

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which calls itself by the name of *conservatism* is not *conservative*, so neither is everything *radical* which may be so termed. The masonic institution has had engrafted upon it, from time to time, very many foreign things, innovations, incongruities,—matters which are not at all kindred to it, but which are yet attached to it, by force of local usage, and so forth. Conservatism of the sham kind would make it its business to maintain the masonic institution as it is, with all the warts and excrescences upon its face. If those warts and excrescences really belonged there, we would be able to respect the feeling which would say let them remain. A flattering painter once painted a portrait for Cromwell, the Protector, and omitted to paint the warts, failed to introduce into the picture the tumbled and crumpled shirt-collar, and made the slouched hat look quite respectable. But the radical Oliver was offended; he did not recognize the picture as a portraiture; he missed the warts and the uncouth and usually slovenly fixings; for he too liked things to be maintained as they were, and those warts and surroundings were parts of him and his circumstances, and even from a picture he demanded truth and honesty. Now Oliver Cromwell was a radical conservative. Radical conservatism we can respect, for it is manly, square, *bona fide*. But the sham conservatism we would have none of it. Between the real, downright kind of *conservatism* of which we have spoken and *radicalism*, there is no shade of difference. They would both go down to the root of the matter, and stand upon it. They both believe in holding fast to that which is good, and both are wishful in the first place to find out that it is good.

If masonry to-day, with all its additions, formed a consistent whole, were all its departments so-called natural and healthful developments and true outgrowths of its fundamental principles, we would say, with all the buncombe conservatives that we have, let us maintain the institution as it is, let us resist these *soi-disant* reformers who would become revolutionists and disorganizers. But where these additions are innovations, excrescences, warts of putty, warts of cheap plaster-paris, not genuine, natural warts on the face of the thing, we choose to be radical, and say remove the warts, wash the face, get rid of

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the stains, and having made the picture true, by applying to it the honest art of genuine restoration, shall be willing to hang the picture upon our own private walls, and bestow upon it all the admiration it may deserve. We believe in radical conservatism in masonry.

That which stalks abroad now-a-days as conservatism in masonry is not of the radical kind, which would return masonry back to its primary resting place on brotherly love and relief; on temperance, fortitude, justice, and truth; on its sublime reliance on, and trust in, one Father God; in its brave recognition of one brotherhood in humanity; but is of a kind which reveres the plaster-paris warts, the innovations more than the thing innovated upon, the corruptions in masonry more than masonry itself, the limitations and distortions of masonic doctrines and principles rather than the proper expansions and true developments and outgrowths of those dogmas, which has improved the old claim to universality and cosmopolitan character by introducing a *qualification*, and the teaching of the level by inserting *conditions* into masonic equality.

In opposition to this effete, mongrel conservatism, we offer a sturdy, square, honest, truthful, radical conservatism; or, as we prefer the shorter term, masonic radicalism. It means reformation of masonry, improvement of it, by returning it to its own well-established landmarks, for there are bogus landmarks. It means war against the corruptions of masonry, against the frauds put forth and published in its name, by which that name is injured and made a reproach; it means the advocacy of the rights of masons in masonry, and opposition to all tendencies which would make its government oligarchic and aristocratic rather than democratic; it means antagonism to every effort which would divert masonry from its true work and mission as a reconciler and unifier among men, to the purposes of sect in church, or party in state, or limit its operations to particular races or nationalities or countries; in fine, it signifies the elevation of Freemasonry out of the category of playthings and frivolities into the rank of institutions of which humanity may be proud, and which it will not willingly let die.

This is our interpretation of the aims of masonic radicalism.

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We accept these aims as our own, and labor to spread their sphere and rule. All the signs and omens encourage us. On every hand we have expressions of masonic radicalism among the brethren. Light is spreading everywhere, and the number is increasing of those who diffuse it, and who endeavor to throw its brightest and strongest rays upon the foundations of masonry. The leaven of masonic radicalism is working, and by and by the whole lump will be leavened. We bide the time.—*Masonic Monthly.*

MICHIGAN.

FROM P. G. M. COFFINBURY'S ANNUAL ADDRESS.

"I beg to direct the attention of our brethren to the Detroit Masonic Mutual Relief Association which was established in this city one year ago.

A year's experiment is sufficient to disclose many facts in relation to this experimental institution, and, among these facts, that this method of insurance will prove successful as a safe and cheap life insurance system, and will relieve Lodges from the burden of supporting, or at least relieve the necessities, in many instances, of the widows and orphans of deceased indigent brethren. The simplicity of this system commends it to the favor of all who have considered it.

I am indebted to Bro. Jex. Bardwell, Esq., the active Secretary of this association, for the following valuable statistics in relation to this new institution.

The Association has, at this time, 84 members. The nativity of these members is as follows:

United States, 61; England, 6; Prussia, 4; Ireland, 3; France, 1; Wurtemberg, 2; Scotland, 2; Germany, 2; Canada, 2; Saxony, 2.

The number of Lodges represented by this membership is 29—one in the State of Indiana, and twenty-eight in the State of Michigan.

The age of the oldest member is 79; and, of the youngest, 27 years—the average age of the whole number being 43 years.

The greatest number belonging to any one Lodge is 12.

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There have been three deaths of members within the year, to-wit: Bro. W. L. Willard, of Trenton Lodge No. 8, September 9th, aged 46 years; Bro. W. J. Thomas, of Siloam Lodge No. 35, September 15th, aged 29 years; and Bro. J. D. Robertson, of Detroit Lodge No. 2, October 3d, aged 44 years.

Of a membership of our Order of 1,172,821, extending over a period of ten years, in twenty-nine States, North and South, the ratio of deaths is 1.03 in each hundred. The rate is higher in the Southern than in the Northern States. The highest in the twenty-nine States is in Louisiana, which is one death in every 45, and the lowest is in Vermont, which is one death in every 149 per annum. The rate in Michigan, last year, in the whole State, was one in 143. Should this association embrace a sufficient membership to establish a correct popular average, that average would be less than one death to the hundred.

Young men have objected to this system of insurance for the reason that it does not discriminate in its rates between the aged and the youthful.

It will be remembered that the bills of mortality show a greater decease between the ages of 25 and 30 than between 50 and 75, owing to the comfortable homes, the regular habits, the limited travels, the protecting domestic solicitude and fostering family care for the aged; the active business habits of the young, the extensive travels which business requires, the dangers of accident and disease to which travel and its habits expose those who engage in it, the recklessness which too often accompanies health, strength and youth, and the unsettled lives of those who have not surrounded themselves with well-established domestic circles, and are yet aspiring to shape their path to fortune or distinction.

It becomes a question, indeed, in view of these considerations, in whose favor the discrimination should be made, the old or the young.

All three of the deaths in this Association during the last year were of members under the age of fifty years, while, I believe, a majority of the members of the Association are above that age.

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I felt it my duty to take this occasion to bring this subject to the consideration of the brethren, and to present the statistics for their information.

It is with great satisfaction that I announce to you, my brethren, that the vice of intemperance in the use of intoxicating beverages is disappearing from our Fraternity. I have, during the last summer and autumn, traveled a great deal through this State, and under circumstances which repeatedly brought large masses of our fellow citizens under my immediate observation, under circumstances of excited feeling and enthusiasm and, I mention it with feelings of deep congratulation, that in all cases where I recognized our brethren, among the thousands, their conduct was characterized by sobriety, dignity and moderation. This is not only a credit and an honor to our brethren, but a tribute to Masonry. It is to be regretted that our political and partizan struggles cannot be controlled by that spirit of Masonry which teaches moderation, affability and kindness in all our intercourse with our fellow-beings. The spirit, however, is rapidly becoming a characteristic element among us as a people; and it is curious to note the increased manifestations of that spirit as Masonry increases the diffusion of her sublime light and the dissemination of her system of philosophic ethics.

Intemperate habits in the use of strong drinks among our brothers ought to be severely punished by our Lodges. There is no excuse or palliation that can be now offered for it; and I trust that, in a short time, drunkenness will be unknown among Masons. Our Order owes it to mankind, as well as to itself as a moral institution, to wash her hands before the world of these plague spots so incompatible with her professions of moral purity. Drunkenness in a Mason is such a compromise with dignity, manhood, and individual sovereignty, as to render its victim entirely unworthy of the title of Free Mason." No man can be free who is a slave to his passions, his lusts, or his appetites. True manhood, the spirit of freedom, and the force of independence, are manifested in openly meeting our seducing lusts, appetites and passions, and, without aid from others, but by force of our own moral will, wrestling with and conquering

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them. In the victory over his own passions, by force of his own will, is embodied the true greatness of virtue. He who has met himself in such a conflict, who has battled with himself, and has arisen, freed from moral bondage, may well be called a 'Free Mason,' and may well claim our highest approval and commendation. But, when all mankind are growing wiser and better, and when our institution is tendering its aid as a moral instrument in the great work of humanity, the brother who will embarrass her efforts, reproach her good name, and bring her into shame and scandal by his drunkenness and immorality, is unworthy the honored title of FREE MASON."

[For the Mystic Star.]

IT PREPARES THE WAY.

BY C. WOODHOUSE, M. D.

Masonry does this by so arranging its signs of recognition that a stranger in London, Chicago, or New York, need not long be without congenial acquaintances, "if worthy and well qualified." Society is full of barriers to acquaintanceship. In the big cities, year in and year out, as is well-known, next door neighbors live and die, side by side, with only a brick wall between them, yet profound strangers to each other, because each, engrossed in his own cares and with his limited circle, and bound by social rules, cannot or dare not overstep the conventionalisms of fashionable usage, to bid the other a friendly good morning. Pride and wealth interpose their barriers also to generous acquaintance, and many a lonely heart longs for a friendly word, a kind look, which they refuse to give.

Even a church acquaintanceship is often of the most limited, the coldest and most formal character. In a large parish the minister knows but slightly many of his flock. He too often has his favorites, such is the infirmity of human nature, on whom to expend his courteous attentions. He gives the hand of fellowship in the broad aisle to-day to one—humble and poor—whom he fails to recognize in the broader streets to-

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morrow. While all classes look with suspicion or indifference on the stranger who appears in their midst; and this because they feel no special bond that binds them to greet him kindly, or because they say, to themselves, "Let every one look out for himself." So talks and acts a selfish world.

Now masonry is preëminently a *social* institution. Before you, my brother mason, go to New York or London, masonry has gone before you, and has prepared the way for you, and made it easy, if you conduct yourself properly and as becomes a good man and a mason, to find friends to rejoice with you in your good fortune, to counsel you in difficulties, and assist you in perils and dangers.

Every good mason recognizes this duty. Every worthy mason, high or low, rich or poor, enjoys these "benefits." It is not too much to say, that herein consists one of the great merits of this ancient order. Its members feel bound, they *are* bound by the strongest obligations, to extend to each other, when found worthy, the hand of fraternity and good will.

Why does an "entered apprentice" aspire to the "craftsman's" degree, and the craftsman to the sublime degree of a finished workman? Is it not that he may, in the spirit of lawful adventure, travel into other lands, and reap the reward of his attainments among those willing to receive him, not as a stranger and foreigner, but as a brother who has fraternal claims upon them?

It is very true this great privilege may be abused. What good thing cannot be abused? But the unworthy cannot long play the part of the imposter, nor the wolf long wear undetected the sheep's clothing. And even an occasional abuse of this privilege cannot counterbalance the immense advantages it brings to the upright brother. Still the abuse is great enough and frequent enough to put us all on our guard, and so preserve the benefits of our social life as free as possible from misdirection and evil. And to this end nothing is more essential than that our moral lessons should be often enforced on the attention of our members, viz: "Brotherly love, relief and truth."

Rutland, Vt.

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THESE THINGS ARE "EVIDENT TOKENS OF PERDITION."

So general has the objection to secret societies become among some of the religious sects, that we frequently hear them alluded to by clergymen in some discourteous language, either directly or indirectly, or in conversation spoken of dishonorably, to satisfy themselves of having done their duty, to preach and talk against them.

Not many sabbaths since, at a church where I have long attended, and love to attend; where I have heard the sacred truth proclaimed a multitude of times, with so much force that it has raised my desponding spirits through the weeks and months that followed. The above words was the subject of discourse.

The evidences of perdition then mentioned were many, and were brought to mind so vividly, that they may have been words fitly and timely enunciated. One evidence was, that membership of a secret society, supporting their institution, and making a sacreligious use of the Bible, by falsely construing its meanings.

I love to attend divine worship, and should feel it a punishment if I were deprived of so great a privilege. Notwithstanding all this, if I am a Free Mason, is it an evidence of perdition? I may love and support the Church, and work for it; I may have surrendered myself entirely to its service, making all my efforts subordinate to its welfare; yet, because I belong to the order of Freemasons, and love to attend their meetings, all this makes no difference; it is an evidence of perdition. Then, if I have opportunities to work for the upbuilding of the Church on earth, among those whom I could not reach were they not members of the order with me, and take advantage of it, because I have used this as a means for doing it, it is all to be rejected. How many there are to be cast off because of it!

An incident occurred while our army was camped in front of Petersburg, which I wish to relate in connection with this subject, as I believe it has not yet been recorded in print. Picket-firing had become so general on both sides, that many lives

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were being uselessly sacrificed every day. The officer of the day of the Union forces, resolved to try and put an end to this method of warfare, and accordingly met the officer of equal rank of the enemy half way between the lines for that purpose. On greeting him he at once found him to be a Mason. It led to that cordiality of feeling which we are ever taught to manifest towards all, and the interview was long and friendly. The question of picket-firing was discussed freely and cordially, and a plan for stopping it was adopted,and each returned to put an end to it, if possible, and commenced operations to accomplish their object. In a brief time, as the result of their influence, picket-firing was almost, if not entirely done away with in that portion of the army. If these two officers had not met under the peculiar circumstances which they did, this vastly important end might not have been reached at all, and hundreds more of valuable lives been lost needlessly, and only revengefully. Was this act of humanity, originating in the beneficent mind and carried out by the energy of the will for the good of those around them, an evidence of perdition? So say many of the present day who know nothing of the internal workings of this Order, and will not look at any of its outward manifestations, but only to the short-comings of those members who dishonor it.

H. A. B.

[For the Mystic Star.]

MORALITY OF MASONRY.

Notwithstanding all that has been said and published in defense of our ancient and honorable Order, there are thousands of the uninitiated who are constantly harping on the one stringed instrument of the immorality of Freemasonry. They may be met and repulsed at every turn, but still the cry is heard of masonry as an immoral order.

Is that an immoral institution which, in its first and last lessons, recognizes a belief and trust in God as the ruler and father of all sentient beings? Is that an immoral order which, in humble and grateful prayer, bows before the high and holy

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throne, and invokes the Divine aid in seasons of dardness and doubt, and in prosperity pours forth the incense of thanksgiving and grateful praise to Him who hath wrought their deliverance from their enemies and dangers? Is that immoral which enjoins upon its votaries to take the Holy Scriptures on one hand, and the example of the Evangelists on the other, for the rule of their conduct and a guide to their faith? Is that immoral which inculcates the duty of doing good to all men as they have opportunity; *especially* to the household of the faithful? Is that immoral which requires its adherents to visit the sick, to present the chalice of hope to the dying, to console the mourner, relieve the distresses of the widow, to clothe, feed and educate the orphan, and to go out of our way, and on our knees, if necessary, to save a fallen brother?

Such is Freemasonry.

But still you say, "Masons lead immoral lives."

Brethren of the mystic tie, do you hear that, and feel that it is true? Who then should bear the responsibility of those oft repeated charges against our thrice noble order? What but reformation on the part of the brotherhood can ever remove the prejudice against our institution?

It is in vain to urge the imperfections of professing Christians as an offset, so long as we ought to plead, "Guilty, my Lord."

J. H. S.

A BROKEN COLUMN.

Such, in death, is Bro. Andrew Jackson Holmes, of Rochester, Indiana, of whose memory we write these lines. He was a *noble column* in the Rochester Lodge of F. & A. M., also known as such widely in the State. His Christian connection was with the Baptist church, in which he labored assiduously to diffuse that religion which inspires the soul with peace, and reaches down to humanity in all its deteriorated conditions, to ameliorate and bless with immortal hope.

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There was nothing narrow and bigoted in his nature; liberality and whole-souledness were his inspiration and habit. As a gentleman his culture and deportment commanded respect and confidence, also positions of honor and responsibility, not only in his own immediate neighborhood, but abroad.

Three years he was the honored Secretary of the State Agricultural Society, and at the last election of its officers was unanimously chosen Secretary during life or so long as he chose to hold that position. Warm in his sympathies and noble in public spirit, other Orders of mutual improvement and beneficence to mankind, knew his genius and worth.

At a celebration, in Rochester, of the I. O. O. F., on the 26th of April, while acting (as became him so well) as Marshal of the day, his horse took fright at an umbrella, which he suddenly elevated, and he fell, dislocating the ankle and fracturing the bone badly, which resulted in death on the 29th. So fell this once stately column among Masonic worthies. In the prime of manhood and usefulness, how unexpectedly and suddenly he was stricken down!

Oh, how keenly does this Lodge realize, in its bereavement, that figurative representation upon our Masonic walls, where the maiden is seen weeping over the broken emblem of strength and beauty! And how we miss his manly form and inspiriting voice, wise counsels and vigorous activity; and yet the strength and beauty of his life cannot be broken. It is only the circumstantial—the earthly—which death has prostrated and fractured.

There is an evergreen teaching among us, which, in its beauty and adaptation, we cherish, a condition of unbroken symmetry and might immortal, and as we hasten onward thither, let our lives be such, that when we leave our several stations below, and become a column broken, in the higher developments of symmetrical and accepted character, we shall be placed above in the temple permanent and glorious.

Several Lodges were represented at the funeral and the obsequies were conducted by Bro. Rice, Grand Master of the State, solemnly sounded the funeral chime. Sadly did the death march of the band strike our ears and affect our hearts, as we

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went with the multitude and sorrowing friends to the place of the dead, to deposit the remains of a beloved Brother. Seldom has there been such a gathering here, as at Bro. Holmes' funeral. The countenances of the people clearly indicated that which many expressed—"A good man has fallen."

W. P.

DECISIONS BY THE GRAND MASTER OF ILLINOIS.

38.—There is no general rule, by law, or usage, that makes it the general duty of the Junior Warden to prefer and prosecute charges. The lodge can make it his duty by a by-law to that effect, but we advise against it. The Master is charged with the government of the lodge, and in the absence of any by-law, he can assign the duty of preferring and prosecuting charges to the Junior Warden, or any other member he may select.

39.—A member or visitor, known to be intoxicated, applying for admission, should be refused, and subsequently reprimanded. It is the duty of the Master to protect and preserve peace and comfort during lodge hours.

40.—The vote of the lodge granting a dimit severs membership. *See Sec.* 55, *Grand Lodge By-Laws.* The member so dimitted, cannot be re-admitted short of petition, reference, report, and unanimous ballot, as in other cases.

41.—A lodge U. D. has no trial powers. In case it should become necessary to prefer charges against any of its members, they should be preferred and prosecuted in the lodge of which the accused is a member, or oldest and nearest chartered lodge.

42.—If disputes and quarrels of any character exist in a lodge U. D., which cannot be amicably and masonically arranged, the dispensation should be returned. If such a condition of things should come to our knowledge, we should unhesitatingly revoke the dispensation.

43.—The petitions of rejected applicants should be returned to them with their money.

44.—A person rejected for *any* degree in Symbolic Masonry, in *any* symbolic lodge, can not lawfully be received into any lodge in Illinois, without the unanimous consent of the lodge that rejected him, expressed by ballot.

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45.—*Query.* If a brother dimitted removes to another grand lodge jurisdiction, is he liable for dues, before he affiliates?

Ans.—That depends entirely upon the regulation of the grand or subordinate lodge within the jurisdiction of which he resides. The grand lodge can require it or forbid it; but in the absence of any grand lodge law, any lodge may require and enforce the payment of dues from all resident non-affiliates who have not applied and been rejected for membership.

56.—*Query.* If a non-affiliated Mason is gnilty of unmasonic conduct, what lodge has jurisdiction over the offense?

Ans.—While unaffiliated, he is under the jurisdiction of the nearest chartered lodge; if he should affiliate before the charges are preferred, he may be tried in the lodge of which he is a member, or the lodge within whose jurisdiction he resides. In either case he may be suspended or expelled.

47.—In case application is made by any lodge for leave to entertain the petition of a rejected candidate, the leave should be granted *unanimously* by ballot at a regular communication, and no lodge should entertain a petition of a rejected candidate, until officially informed, that leave is *unanimously* granted by ballot at a regular communication.

48.—Any Master Mason, member of a lodge, in good standing, has a right to prefer charges upon any matter affecting the general laws of Masonry, in any lodge in this jurisdiction; such, also, is the general usage, or common law of Masonry.

WHISKY—Is a non-conductor. It never can conduct honest wealth into a man's pocket. It is utterly impossible for it to convey happiness to his family circle, or respectability to his reputation. It is negative to everything good, and has no Masonry in it. It will produce the condition of a perfect *dead-level*, and mark out upon its trestle-board irregular *angles*, and prevent you from walking *plumb*. J. B.

PHILOSOPHY.—There is a philosophy which teaches that in shutting the eyes the sense of hearing is assisted.

Perhaps this may account for so many closing their eyes during the delivery of long sermons on Sundays.

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"WASHINGTON'S PRAYER"—IN WHOM DID HE PUT HIS TRUST?

BY T. EDWIN LEARY.

At Valley Forge, before daylight's dawn,
  Ere the sun's bright rays kissed the dewy air,
Liberty's chief, in the forest deep,
  Whispered to God in prayer.

Kneeling low on the sod, in his solitude,
  Hands firmly clasped—a face so fair,
That vied with the gleam of the rising sun
  As he whispered to God in prayer.

With fervent longings his soul poured forth
  For the patriot's weal, the weary one's care,
And his little band in the Valley slept
  As he whispered to God in prayer.

And God looked down from His mercy's throne,
  To grant the petitions then and there—
To bless the loyal host, and the chief
  Who had whispered to Him in prayer.

The battle-worn troops of the glorious cause,
  With many ill-fortunes to bear,
Were inspired with their patriot hearts made glad,
  When he whispered to God in prayer.

Tyranny's hope to the grave was consigned,
  And the flag that *we all* revere
Through Washington high on the church-spire waved
  When he whispered to God in prayer.

Around him the sweet flowers of life long bloomed.
  The rose, with effulgence rare,
Breathed sweet perfume to his happy soul
  When he whispered to God in prayer.

Ambitious! look far beyond the blue skies;
  There is hope—yea, a gracious one there!
And remember that Washington's cause was blessed
  When he whispered to God in prayer.

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[For the Mystic Star.

ONE-FOURTH OF A CIRCLE;

OR, THE BEST INVESTMENT.

By Rev. L. A. ALFORD, Author of the "Masonic Gem."

(*Concluded.*)

So Mr. John Westglow sent in his petition, and was duly elected to the honors of Masonry. The emergency of the case hastened the degrees on rapidly, and in a few weeks he was fraternally known as a true and worthy Master Mason; but the Lodge, by consent, remitted his initiation fees, much to the surprise of the newly elected brother.

"Did you know," remarked one of the officers of the church, as he met Rev. Dr. Hill, "that brother Westglow has joined the Masons?"

"Joined the Masons, no!"

"He has, and I feel as if a dagger had entered my heart."

"What could have been his motive?"

"O, he has enlisted; and I suppose when he gets down South he thinks Masonry will do wondrous things for him; alas! forsaking the right way, and gone astray, as the Scriptures assert, 'following the way of Baalam;' dear me! what is the church of God a coming to! if we hold our peace, 'damnable heresies' will get into the church."

"Ah! my brother, we must remember that 'they went out from us,' to show to the world that 'they were not of us.' I see no other way for the church to do than to close its door against such apostates."

"Bro. Westglow knew well enough, doctor, that the church would be aggrieved with him, or any other brother, if he should take such a step as that."

"What looks worse to me than all the rest, is that he should regard the relation to a *secret society* of greater importance than the love and friendship of the church of God."

"What could have possessed him to do such a cruel thing? It just seemed to me that my heart would break when I heard of it. It was terrible news to me. I have such a holy horror

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towards that institution; I wonder that an earthquake does not sink them, in their midnight plottings, as it did Korah, Dathan and Abiram, in olden times."

"Well, it must not stop here; we must draw the reins of discipline if we expect to prosper as a church, for I know that God will 'spew us out of his mouth,' as he did or threatened to do to the church at Laodicea, if we become lukewarm in reference to discipline."

"Let us see, doctor; next Thursday night is our prayer-meeting, and if Westglow is present, let us deal with him; and if he will not renounce the 'hidden things of dishonesty,' which I believe is Freemasonry, let us expel him from the church at once."

"That is my opinion; this mixing up of Christ and Belial, of light and darkness, has been tolerated quite too long. We shall have another Morgan scrape in the church if this is not peremptorily stopped."

"Well, I will talk with the other brethren, and we will come prepared to take note of this matter in a way that will put a quietus on it, so far as our church is concerned. Good evening, doctor."

"Good evening."

Thursday night came, and brother Westglow "assayed to join himself to the disciples," but found that an anti-Masonic secret society had already been in session, and had decided on his case, and now were awaiting his arrival.

Bro. Westglow, knowing that he had done nothing amiss that should offend any one, took his seat as usual, where he expected that prayers would be offered up for all men, and now more especially for the loved ones about to be left alone, to be cared for as "war-widows," and for our nation, now in its direful struggle. Such were his feelings as he took his seat amongst an unusually large audience of the church. Somehow it seemed to him that they had met on purpose to pray for him, and as his wife and two little daughters were present, he felt like giving them up in prayer to God. As he had now offered himself upon the altar of his country, he felt he had a right to expect the prayers of the church for him and his.

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He wondered why there should be so much whispering at low breath among the leading members of the church, but this might relate to matters that did not concern him. Reclining his head forward upon the back of the next pew in front of him, he became deeply engaged in meditation and prayer. Shortly brother Enos arose, and said:

"My brethren, *all* may not know the special object of this meeting, but I think most of the brethren present are aware that one of our much esteemed—formerly much esteemed brothers, has committed an act of trespass against this church. Had he not have known it to have been a trespass and a sin against the church, it might have appeared necessary to have proceeded against him according to the eighteenth chapter of Matthew; but when one sins before all, he should be rebuked before all. It will not do for the church of God to look upon sin with apparent indifference, though the act committed is identified with one who has hitherto borne an excellent reputation."

After brother Enos had taken his seat, brother Joshua Jones arose and said:

"My dear brethren, I concur in the remarks of brother Enos. When the church of God is assailed by heresies and principles calculated to sap the very foundation of the church of God, we ought to so speak as to be heard. So long as church discipline is neglected, and brethren allowed to follow cunningly devised fables, she must not only *mourn*, but she will be shorn of her strength."

Next to speak was brother Winters. He remarked:

"While I concur in the remarks made by brethren Enos and Jones, I think we ought to let our 'moderation be known to all men,' and not act too hastily, lest the outside world should get an advantage over us, and thereby make a division in the body. In dealing with members we should seek to act prudently, and I question in my mind if it will not be better not to bring up this very exciting question at this time; not but what the wrong done merits the disapprobation of the church, publicly expressed; but we are cautioned in the Scriptures 'not to cast our pearl before swine, lest they turn and rend us.' Let us beware."

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Dr. Hill arose and remarked that—

"The remarks of brother Winter are good and timely. I myself had thought it best to bring the matter up at this present meeting, but upon reflection, I must say, as the Duke of Wellington said of his plans in the Peninsular war, 'That the best plans were those which were rather elastic, and admitted of being most easily modified according to circumstances.' So I would recommend the brethren not to be too hasty."

Quite a long silence pervaded the audience. The brethren saw that as yet they had not committed themselves, and peradventure non-committal was the best step now to take. So, after some whispering, brother Enos moved an adjournment, which was seconded, and Dr. Hill dismissed the church with a benediction.

So ended the last prayer-meeting before the departure of brother Westglow to his regiment. No one seemed to grasp his hand affectionately—no one commended him to the mercies of God; in fact, not a vocal prayer had been offered or a hymn of praise to God, and a sadness seemed to oppress Mr. and Mrs. Westglow as they left the house of worship. As soon as they reached their home, Mr. Westglow remarked:

"I wonder who they were aiming at this evening?"

"You, of course. They have undoubtedly heard that you have joined the Masons, and I told you Bro. Enos would be the first to cry out."

"Well, why did they not out with it?"

"I do not know; only I expect they thought discretion the better part of valor, at least the doctor recommended some *elastic* process; but I think there is enough of that in the church already, especially with Bro. Enos."

"It was the queerest prayer-meeting I ever attended in my life; but do you really suppose they meant me?"

"I know they did."

"Why did they not say it right out then?"

"Perhaps there were too many present, and you see there was a division about the *time* to say it, not on what they had to say, but some other time would be better."

The scene of parting when Bro. Westglow left his family for

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the regiment, was peculiarly affecting. The two little girls, Anna and Jane, clung to his neck, with all their affectionate strength, and the father had also a presentiment that this might be the premonitory intuition of their little innocent hearts, and so suffered their long embraces.

Orders came for the regiment to leave the camp for the front the next Thursday, and as it was only a week ahead, no little anxiety existed among the neighbors to visit them at their camp before they took their final leave.

A generous friend of the soldiers and their families made provision with the Railroad Company to allow an excursion train to carry all that wished to visit the camp, to and from, for a very little fare; and as Mr. Westglow had been a very active and liberal man in the cause of Sabbath schools, the children of one of the schools in the city, aided by their teachers, desired to sing the soldiers a *farewell*, and asked their Superintendent to compose a hymn or song expressly for the occasion, which he accordingly did.

The excursion train safely arrived with hundreds of happy and smiling faces, and baskets filled with the luxuries of home, all for the soldiers. After the parade was over, which was witnessed by thousands, the officers very kindly released the soldiers, as well as themselves, to enjoy the luxuries of a soldier's pic-nic dinner.

Everything contributed to make this a grand occasion, and many nice speeches were expected from the officers and others as soon as the thirty-six little Sunday school girls chosen to sing the patriotic farewell, had left the stand. They were nicely arranged by their teachers, and in front of them stood Mr. Westglow, with his two little girls, one on each arm, while each had an arm around his neck, now enjoying their last embrace.

It was a queer sight to see a Sunday School at a military camp, but it must be remembered that these children had other reasons to be there than a casual spectator might discover, reasons springing from hope, love and fear.

The Superintendent announced that the verses composed for the occasion would now be sung by the thirty-six little representatives, to the tune of the "*Soldier's Return.*"

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A perfect silence pervaded the host of spectators, officers and soldiers, as the melodious voices of the little choir sung the following

SOLDIER'S FAREWELL.

I.

We've loved ones on the tented field,
Our fathers and our brothers;
We pray that they may safe return,
We pray for them and others.
The dearest ties on earth below,
Our inmost soul expressing;
May Mercy guide you where you go,
And shed on you a blessing.

II.

Our homes will be so desolate,
While from us you are journeying;
Your loved ones waiting at the gate,
Long look for your returning.
Then round the hearth-stone we will kneel,
In humble adoration;
For you our inmost souls shall feel,
For you, and for our Nation.

III.

And when this direful war is o'er,
And Peace shall bless our Nation;
The murdering cannons cease to roar,
With death and desolation,
Then come, ye loved ones, to your home,
We'll hasten then to greet you;
There fathers, brothers, neighbors, come,
And joyful we will greet you.

The circumstances of the occasion had much to do in giving force and interest to the song so beautifully repeated by the little choir; and at one time the effect was so overpowering that quite a number of the little singers sobbed aloud and were obliged to take their seats; while older persons, officers and spectators, sympathized in the spirit of the occasion, and were unable to hear the song of the little girls without weeping. Great tears run down the cheeks of Mr. Westglow, as his little girls clung around his neck and wept.

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There are hundreds now living that, should they read this, will remember the scene as visibly as though it were but yesterday; and bear witness to the almost unlimited power of song when surrounding circumstances add an immediate impressiveness to it.

But the excursion train has left, the soldiers are hurried by their officers to be in readiness to march, and all is now confusion worse confounded.

Time has sped on with marvellous fleetness, and the regiment is being hurried forward with the utmost vigilance, and ever and anon the soldiers hear the outbursts of heavy artillery away toward the setting sun, indicative of a terrible battle now raging in all its fierceness. It is the close of the first day's battle at Pittsburgh Landing.

Late in the evening the reinforcements arrived at the scene of the previous day's slaughter, and awaited the issues of the second day's sanguinary conflict.

Bro. Westglow is now a soldier in one of the regiments ordered to the front, and during that terrible night, while the shrieks and groans of the thousands, who lay in mangled prostration on the battle-field, active preparations were going on for a fiercer fight on the approaching day.

In the second day's conflict at Pittsburgh Landing, Mr. Westglow received a wound from the fragment of a shell, dislocating and tearing off nearly one entire shoulder, and, as was supposed, producing a mortal wound.

Surgical aid was in attendance; he was carried to the hospital, and some hopes were entertained that should he receive careful attention he might be saved. Such a letter was forwarded to Mrs. Westglow, and she had supposed some of the very patriotic brethren of the church might be induced to aid her dying husband in his last distress. She accordingly laid the matter before them, but was repulsed by the anti-Masonic spirit manifested.

"Your husband joined the Masons and let the Masons now take care of him."

She remarked that the Masons would undoubtedly do so, but that he was also a member of the Church, and we were com-

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manded to even lay down our lives for the brethren if need be. But this argument had no power. Their anti-Masonic prejudice had placed him beyond the cry of a suffering brother—beyond charity, love or mercy; so the matter came before the Craft, and a worthy brother volunteered to be the Samaritan; a purse was raised to defray his expenses, and in a few days he stood beside Mr. Westglow, a friend in need—a friend indeed.

For weeks he wasted away, and for weeks the Masonic brother cared for him, till at last it pleased the Celestial Grand Master to remove him from his sorrows below to the Grand Lodge above.

The earthly form of Bro. Westglow could not be removed to his family, but his attendant brother brought his last farewell message to his distressed wife and little ones, and saw the remains interred in Masonic solemnity near the hospital.

His funeral services at home, were performed in another church than that to which he belonged, and by another pastor than the one that should have been his truest friend.

The Craft assembled, with appropriate badges of sorrow, and escorted the afflicted widow and the two orphan children to the house of God, where appropriate services were rendered, and an expression of sympathy shown to the distressed in the hour of distress.

Here is Square work. Mr. Westglow had friends in the hour of need, and many of the congregation, and of the "honorable women not a few" remarked that the deceased brother had made a wise investment when he became a member of the Fraternity that knows no bounds to their charity when a brother is in distress.

MOURN.

"O death! the poor man's dearest friend,
The kindest and the best!
Welcome the hour my aged limbs
Are laid, by thee, at rest!
The great, the wealthy, fear the blow,
From pomp and pleasure torn;
But, oh! a blest relief to those
That weary-laden mourn."—*Burns.*

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HOME DEPARTMENT.

A TEMPLAR'S STORY.

BY M. ADELLE HAZLETT.

CHAPTER II.

(*Concluded*)

DAYS and weeks went by. The autumn showered its foliage—brilliant with yellow and gold—at the feet of Irene Graham, as if in tribute to her beauty.

Mr. Graham dreamed not of the tender sentiments being fostered in the heart of his child for a Union officer, and attributed her eagerness for news from the army to her solicitude for Adelbert's safety. The courtesy and protection which Irene and his property had received in his absence from a Unionist and a stranger, he attributed wholly to the vows of knighthood, but he was, nevertheless, very grateful, and seldom gave expression to his feelings of antipathy toward the Union soldiery, without adding that the Union army, however, did contain *one* very courteous gentleman, whose acquaintance he should be happy to make, if the misguided man had not entirely mistaken his duty in regard to the present political issues.

One morning as Irene sat in the vine-shaded porch, engaged in reading the account of the last battle between the Union and Confederate troops, she came to the following: "Col. Cameron, of the Union forces, was taken prisoner, but is too severely wounded to be carried for, and is retained in Gen. Lee's camp. Should he survive his wounds, an effort will be made to exchange him for Col. Randolph, who has been so long in Federal hands."

A low cry escaped Irene's lips, and the hand that held the paper began to tremble.

Col. Cameron wounded and a prisoner in Lee's camp. Lee's own soldiers were dying for want of proper nourishment and

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care. Arthur Cameron would die, and thus the sun would be blotted forever from the sky of her happiness. Could nothing be done? She dared not ask her father to interest himself for the Union officer, for then he would suspect her own regard for him, and seeing that all his plans in reference to Adelbert might possibly be frustrated, should Cameron recover, he would be more willing he should die than that he should live. And Irene sighed heavily.

Suddenly she thought of the tie that bound her father and the wounded colonel in the bonds of a common brotherhood. It was a happy thought, and taking the paper she hastened to the library.

"Father," she said, endeavoring to betray, as little as possible, of the interest she felt, "Col. Cameron, of the Union army, is a prisoner in Lee's camp, and is dangerously wounded."

"I am sorry to hear that, Irene, but I do not know as we can help it. A soldier must take the fortunes of war as they come."

"Do you still think of going to the army next week?"

"Yes; why do you ask?"

"Because, father, it seems to me we ought not to allow ourselves to be outdone in courtesy by this Union officer. But for him we might have been homeless to-day. I shall always feel a sense of obligation until we have done something to cancel our indebtedness to him."

"He only did his duty, Irene. He is a Knight Templar, and should defend a helpless maiden."

"But, father, I cannot understand how a Knight Templar's duty requires every thing of Col. Cameron, and nothing of you. You can as well go to the army to-morrow as a week hence. And you would be doing a great service to the Confederate cause, if, by securing to this wounded man proper care, you should be instrumental in saving his life, for they wish to exchange him for Col. Randolph." And Irene read the passage to that effect.

Mr. Graham mused.

"Well, Irene, I will think of it," he said at length; "and will decide upon the matter by morning."

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Irene left the room well satisfied with the result of the interview. She knew her father's willingness to serve the Confederate cause, combined with his natural generosity, his sense of honor, and his gratitude to a masonic brother, would influence him to seek out Col. Cameron, and having found him, do every thing in his power for his comfort. If he would only bring the wounded officer here, to their pleasant home; the distance was not great, little more than fifty miles, and how carefully she would attend him. But this she dared not suggest, so she contented herself with filling a small trunk with such articles as she thought might be most useful in camp, and calling Jack, she had it carefully strapped and deposited in the hall.

The sun was just rising next morning, when Irene heard her father call to Dennis, the coachman, to be in readiness to take him to the village in time for the eight o'clock train.

"Here, father," she said, as she encountered him in the hall on her way to the breakfast room, "I want you to take that trunk to Col. Cameron, and tell him that as I do not wish to be indebted to him, I send him some wine, fruit, etc., in return for his services."

"I think he will consider that you prize his services very lightly, if they can be paid for with a few edibles."

"Well, then, tell him what you choose," she replied, with apparent indifference.

"Have you any message for Adelbert?"

"Oh, yes, present him with assurances of my high regard, and my most earnest wish for his health and military promotion."

"Your message is too coolly polite, Irene. Let me tell him you send your cousinly love, and will be happy to welcome him home whenever his duties will permit of his visiting us."

"I prefer to dictate my own message," said Irene, with flushing cheeks. Her father noticed the changing color, and entirely misapprehended its meaning. "It will be as I wish," he said to himself. "A delicate maiden is always very guarded in her messages to an undeclared lover."

"Where is my nephew?" asked Mr. Graham of Gen. Lee, as he met and greeted that officer.

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"Sent out with a party of skirmishers. Will be gone a week or more."

"I am sorry not to find him here. It is three months since I have seen him. I see by the papers that you have Col. Cameron a prisoner."

"Yes, and we are afraid he will die. We wish to exchange him for Col. Randolph, and have already sent a proposition to that effect to the proper Federal authorities. The sooner the change is made the better, as Cameron's body, with a little breath in it, is worth much more than it will be without any, which, I think, it won't have long. The Federals don't know how badly he is wounded, and, perhaps, I can get Randolph for him."

Mr. Graham now recounted to Gen. Lee the service Col. Cameron had rendered him, and stated that those services, together with the fact that he was a masonic brother and Sir Knight, had inspired him with a wish to do what he could to make Cameron comfortable, and if possible, save his life.

"Very well," said the general, "do whatever you may choose. You shall have access to him at all times."

Mr. Graham now sought Col. Cameron, and though he found him with a chest wound, a broken limb and a bandaged head, the Union officer was fully conscious.

"I wish," said Mr. Graham, introducing himself, "to acknowledge your kindness in protecting my child and my property during my absence. My daughter informed me that you were a Sir Knight. Is this the case?"

Col. Cameron answered this question as only a Knight Templar would have done, and expressed his regret that Union soldiers should have conducted themselves so unbecomingly, as well as his pleasure at having been able to defend the noble girl who was so heroically guarding, among other things, the most sacred emblem of knighthood. "But, Mr. Graham, the party who visited your plantation was not a correct sample of the noble men of our army."

"Well, sir, I am truly grateful for your services rendered on that occasion. We will suspend conversation now, as I perceive you do not talk without some effort. I wish to do every-

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thing possible for your comfort. I will provide you with as good a surgeon and nurse as the camp affords, and will myself see you often while I remain here. My daughter has sent a few delicacies in return for your courtesy, which I think will be more acceptable than the plain fare of the soldiers."

As Mr. Graham left the couch of the wounded officer, despite the pain of his wounds, and the fever that was raging in his veins, a quiet smile of satisfaction overspread the features of Col. Cameron. Irene Graham sympathized with him in his misfortunes, and had even given expression to that sympathy by sending him delicacies for his table. And thinking of her rich Southern beauty, her bravery and patriotism, and most of all, of the tender look he had once seen, though but for a moment, in her downcast eyes, he forgot his present pain and danger in bright dreams of the future.

During the week that followed, Mr. Graham visited Col. Cameron daily, neglecting or forgeting nothing that might add to his comfort, but the wounded soldier had little difficulty in forming the conclusion that Mr. Graham had no suspicion of the love he bore Irene, and that in his conduct was displayed only the greatness of soul, the dignity of character, the unrestrained charity and elevation of sentiment that ever characterizes the true Mason and Sir Knight. Political issues were never mentioned in their interviews, and thus an acquaintance that owed its commencement to the courtesies of a Templar, developed into a friendship which, but for directly opposite political views, would have been strong and lasting.

"How is Col. Cameron," asked Gen. Lee of the surgeon who attended that officer.

"In a critical condition, though not suffering greatly. He has found a valuable friend in Mr. Graham."

"Can he be moved to-morrow?"

"I fear not. At least he should not be, unless it is absolutely necessary. Why do you ask?"

"A proposition has been accepted for his exchange. I think he must go to-morrow."

In accordance with this decision of the Confederate general, on the following day, Col. Cameron was placed upon a litter,

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and conveyed into the Union lines, leaving Mr. Graham in doubt as to whether he would yet recover. As for Gen. Lee, he was at once relieved of any anxiety on Cameron's account. The death of a brave officer is never regretted in an opposing army, and the fact that his removal had endangered the life of the Union officer, did not trouble the great Confederate leader for a moment. Adelbert Graham arrived in camp on the day of Cameron's departure, and on the following morning Mr. Graham returned home.

Irene dared not express the gratitude she felt for her father's kindness to the Union officer, nor dared she betray her great anxiety lest he might yet die; but she hoped and prayed, and read eagerly every particle of news from the Union army. Only once, however, did she find the name she sought, and then only in a brief paragraph concerning his exchange.

A month passed; then occurred another fierce battle, in which Adelbert Graham fought with a bravery that would have distinguished him, but when the men he led were shouting in triumph, Capt. Graham fell, mortally wounded. This was indeed a severe blow to his uncle, who had transferred the love he had borne a favorite brother to that brother's son. After the death of his nephew, Mr. Graham lost, in part, his interest in the cause that had cost him so dearly. He became gloomy and irritable. A long, slumbering disease was rapidly developed, and Irene was told by his physician that she must be prepared for her father's sudden death. She loved him tenderly, and her grief and anxiety on his account paled her cheek, her eyes were always sad, and often heavy with weeping. She wrote to her aunt in Boston, telling her of the great sorrow that brooded over her, and expressing a wish for her presence, but the lady was unable to secure safe passage into Confederate territory. The winter months went by, and spring began to demonstrate her presence by opening the flower buds, and dressing the maples and elms in robes of delicate green. One evening Mr. Graham said to Irene: "My dear daughter, I wish to speak to you of what you had better do when I am gone. There, do not weep so; I would not pain you unnecessarily, but it is time I made known to you my wishes. You

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must lay me by your mother's side, in the little grove of willows by the lake. The Templars will come from the village, and conduct the ceremonies at my funeral, after which you must go to your aunt in Boston. The cause of the Confederates will fail, though they are not yet prepared to relinquish their hopes of final success. It will soon be time for another campaign, and you will not be safe here. I have thought of making provision for the sale of the old place, but wished first to consult you."

"Oh, no, my father, do not sell my dear old home, where my mother is buried and where——"

"And where your father, too, will soon lie. My dear child, it shall not be. The place may be rendered desolate before the war is over, but the soil will remain, Irene, as will also the beautiful lake; and no one will disturb the sleepers on its banks. And you will have a fortune sufficient to enable you to restore the beauty of your childhood's home when the proper time arrives."

The April sky was mild and blue, and the shadows cast by the fleecy clowds played lightly over the green sward, as a mourning procession moved slowly across the lawn to the clump of willows beside the lake. Irene's father was being borne to his last resting place. Gently they laid him beside the wife of his youth. A cross of steel was formed above his head, and one of evergreen was laid upon his bosom; the solemn notes of a funeral hymn arose and floated out on the still water; then, Irene was escorted by an hundred Knights, "all in full armor draped," back to the desolate home. She sought her father's deserted chamber, and standing by the window saw those who had exhibited toward her the sympathy and kindness of brothers, enter their carriages, drive slowly down the avenue, and turn into the highway. "Kind friends," she said aloud, "may heaven's choicest blessing rest upon you, and the noble Order you represent. But you have done all you can, and now, ah now, I am indeed and forever alone!"

"Look up, Irene, you are not alone."

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Irene lifted her eyes, and encountered those of Arthur Cameron. With a glad cry, and in obedience to the first impulse of her heart, she extended both her hands toward him. Eagerly he clasped them, pressed them to his lips, and then drawing her closer to him, said: "Dearest Irene, may not I be permitted to be your protector henceforward? Will you be my wife?" The hands were not withdrawn, the eyes that were lifted to his were full of earnest love and confidence. Arthur Cameron read his answer there, and folded to his true heart the trembling form of his affianced bride.

"By what fortune are you here?" asked Irene, when they were seated.

"The Union army is approaching, and I am ordered, with my regiment, to take possession of the village near you. I hastened on in advance of my men that I might see you, and secure the safety of yourself and father. Upon my arrival here, I learned of your father's death, and was told that even now he was being buried on the bank of the lake. Standing by the gate that opens from the garden upon the lawn, I watched the ceremonies with uncovered head, and when all was over, sought you here. I heard you invoking a blessing upon the Order of the Templars, and, Irene, you would have pronounced it with redoubled fervor, could you know of the powerful influence it has exerted in alleviating the horrors of this dreadful war. The various masonic orders are so many links between the North and South that, be sectional feelings and personal hatreds what they may, can never be broken; and when, exhausted with conflict, we pause to look about us, and contemplate the desolation that follows in the train of civil strife, then the true masons and valiant knights of North and South will unite upon a sense of kindred, of common memories and hopes, and will hasten to bind up each the wounds of the other, pouring in the healing balm of charity and fraternal love."

"I fear you hope to much from your Order, Arthur."

"We shall see, Irene."

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CHAPTER III.

A September morning of 1868 dawns, mild and beautiful, on the splendid city that graces the Missouri bank of earth's most majestic river. An expectant hush seems to pervade the streets. An hundred spires shoot up into the sky, that bends its mighty bow of blue, overarching the brightened habitations of men. Lofty domes rest tranquilly in the sunlight; roofs glitter in the early rays; white walls reflect the glory of the morning upon shadowed street and square. Hail to the proud city of the West, whose happy lot it is to welcome to thine outstretched arms the Sons of Liberty and Light, that they may weave a garland for the brow of perpetual peace. Hark! catch we not the notes of distant music? Doors and windows are thrown open, and are quickly filled with eager faces, the roofs of buildings are suddenly instinct with life. "They are coming," passes from lip to lip, and far up the avenue we catch the glitter of polished steel. The music is more distinct; we hear more plainly the steady tramp of thousands of feet. And now our eyes resolve the dark line into its elements, and we behold an army of Christian knights. Has time been rolling backward in his flight? Is this an ancient city of the Oriental world, and are these the crusaders of six hundred years ago? Surely antiquity breathes over that gorgeous pageant, and adds dignity to its grace and elegance. But no, all about us are the unmistakable signs of modern life, and thought, and action. These are not the crusaders, but they are the inheritors and preservers of their renown, their sacred mysteries and Christian virtues. Each wears the cross—that sacred emblem for whose honor fought the knights of old.

Suddenly a thousand white handkerchiefs are waved in greeting, and a shout of welcome rends the air. The salute is returned with bursts of music from the Templar bands. And now as they are passing our station, we recognize the faces of representatives from every section of our reunited, happy land, and bless the glorious Order that has proved such an efficient assistant in blending into a harmonious whole the conflicting elements of North and South, and establishing confidence and

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love upon the immutable principles of Charity, and Truth, and Justice.

Col. Cameron and his beautiful wife stood upon a balcony overlooking the street along which passed this splendid pageant.

"Did I not tell you it would be so, Irene?"

"Yes, but I did not think it possible it could be so soon. I wish I might understand the secret influence that has brought harmony out of discord, happiness out of sorrow."

Col. Cameron lifted the Templar's sash he wore, and held the star that confined it at his side before Irene. Placing his finger upon the cross, at its center, he said: "Here is the sign of the power that appeals so persuasively to all that is good in the hearts of worthy knights and true Christians, and this motto surrounding it is the interpretation thereof, '*In hoc signo vinces*—BY THIS SIGN WE CONQUER.'"

[For the Mystic Star.]

BLIND MURIEL.

BY LESLIE EARLE.

Blind, those beautiful eyes,
With their lashes long and bright;
Blind, forever blind,
Never to see the light.
All this beautiful world
Shut from her longing sight.

Better have died that day,
When the fever burned her brain;
Better have lain 'neath the daises low,
Than feel the terrible pain
Of knowing that never through all the years,
She shall see your faces again.

The world will go on as of old,
The pansies bloom and fade;
The clouds move over the sky
Mingling sunshine and shade.
But *she* never can see these things,
For the darkness God has made.

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The moonlight will lie on the floor,
  The sunlight creep into the room;
But darkness will, as before,
  Fold her in constant gloom:
She'll care not if roses fade,
  And know not if roses bloom.

And will those eyes see naught?
  Yes, visions they may see
Which, in this work-a-day world,
  Come not to you and me.
God's arm will be about her
  To shield her lovingly.

She shall feel an angel throng
  Ever about her chair;
Their kisses drop on her lips,
  Their breath in her golden hair;
Ever holy and sweet
  Shall be the presence there.

And looking through those eyes,
  Though blind eyes they may be;
(Blind to the dream of earth,
  Not heavens reality.)
You may dimly guess the glory
  That comes to such as she.

Say not the child is blind,
  But pray that to our eyes
May come, such blessed visions
  As in her thoughts arise:
Of pure, angelic faces
  And the homes of paradise.

May the light wherein she dwells,
  Fall ever o'er our way;
Not now and then a glimmer,
  But shining constantly.
Till the broadening dawn shall widen
  Into the perfect day.

West Unity, Ohio.

THEY that deny a God, destroy man's nobility; for certainly man is of kin to the beasts by his body; and if he be not of kin to God by his spirit, he is an ignoble creature.

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EDITORIAL DEPARTMENT.

THE MORMONS.

Mount Moriah Lodge, of Salt Lake City, working under a dispensation from the Grand Lodge of Nevada, raised the question how they should treat Mormons who claim to be Masons. Whether it was their duty to affiliate with them or receive petitions. The subject was submitted to M. W. Jos. De Bell, Grand Master of Montana, who directed them not to admit Mormons as visitors, or affiliate with them when claiming to be Masons, and not to receive petitions from them for the benefit of Masonry.

We are at a loss how, or in what manner, the authority of a Grand Master of a certain jurisdiction can step over his boundary lines, and give directions to a Lodge working by a power derived from another Grand Lodge. Mount Moriah Lodge was responsible for its labors to the Grand Lodge of Nevada. And as we understand the landmarks and regulations of Masonry, one Grand Master has no right to assume authority in his neighbors' jurisdiction. When it is done, it is a violation of one of the most sacred rules in Masonry, unless by permisson.

Then there is another question that is presented to us of the most vital importance to the life and universality of Masonry. Are we to reject Mormons because they are such, if they hail from any legal constituted Lodge of *Free and Accepted Masons*? It appears to us that this would be a vital blow struck at the life of Masonry. A Mormon may have received his degrees in the same regular constituted Lodge that the Grand Master of Montana did, and in every way lived as upright a life (except his religion and politics,) as he has. Then how comes it that the Mormon must be refused?

During the troubles with the Mormons, when they were settled at Nauvoo, in Illinois they had a Lodge there. But for

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their gross irregularity in the esoteric work of Masonry, we have been informed, their charter was taken from them, and all of them expelled by the Grand Lodge from all the rights and benefits of Masonry. We have been informed that the Mormons paid no attention to this action of the Grand Lodge, and went on with their work. If these are facts, and the present Mormons are regular descendants of the expelled Mormons of Nauvoo, then it is proper and right to refuse them as visitors. But if a Mormon has been made a Mason in a legally constituted Lodge, no matter where upon the globe that Lodge is located, he is entitled to all the common courtesies of Masonry, and every Mason is in duty bound to obey the demands made when coming from a true brother.

In receiving petitions from those who are Mormons, it is optional with the member whether he will present it or not. No Mason is bound to receive and present a petition to his Lodge. For the honor and safety of Masonry, we would never receive a petition from any party or sect who array themselves against the common laws of the land; or who repudiate the wholesome regulations of domestic life. We would, as a Mason, refuse to recommend the petition of a *Mormon*, or a member of *any sect* which blockades the way of its members to becoming Masons, unless the individual would first *renounce publicly* all *affiliation* with such a sect or party.

Not that we would cultivate any enmity against any religious denomination merely for their sectarian opinions; but when the members of any church will sanction the bulls which their leaders see fit to issue, then Masons are justified in rejecting all applications coming from the ranks of such a party.

Therefore, as true custodians of the benign principles of Masonry, we can consistently reject all of this nature and character, and not violate any rule or law of Masonry. At the same time, if an individual has been received, and is as legally entitled to all the rights and benefits of Masonry as we enjoy, we cannot masonically deprive him of his Masonic rights without a fair trial.

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CALIFORNIA SUICIDES.

The Masons over on the Pacific coast must have a singular idea of the teachings of our venerable institution. The craft have decided that a Mason who commits suicide cannot be buried with Masonic honors. They assume that all suicides are a crime. The fact that a large proportion who commit suicide are sane, does not and should not debar us from performing Masonic duty to those who are insane. It is a well established rule of law and equity that the insane do not commit a moral crime by taking their own life, or that of another.

Suppose a kind and a worthy brother, one who has become eminent among us for his lifelong devotion to the Order, is stricken down by some cause in his mental powers, his reason dethroned, takes his own life, knowing not what he doeth, shall his brothers be denied the privilege of followihg him as a worthy Mason to the last resting place of his earthly remains? Does a brother of the craft perform an act forbidden when he drops the emblem of immortality upon the lid of the coffin? And must he in spirit say, "Alas! my enemy," instead of uttering from a feeling heart, "Alas! my brother?"

We do not perform these services over the remains of the suicide as such, but we go back to the time when the lamented brother lost his reason, which was the exact time when he mentally died as a man and as a Mason. He may have been at that time the eminent individual occupying the Grand East, but from some cause he becomes prostrated, and in a fit of insanity, with his own hand, no longer guided by that powerful mind, he cuts the brittle thread of life. His spirit goes into the presence of the good and wise Being who upholds and superintends all things. Now, shall his brothers so demean themselves as not to bury his remains with Masonic honors?

No one would consider that it was wrong for us to bury a brother who had been slain by the hand of the assassin; and we would as soon vote for a resolution of this kind as for the other. A person who kills himself when insane has lost his life by an assassin. It is so to him in every sense of the word. We hope that no other jurisdiction on the face of the globe has

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such a rule. And for the honor of Masonry we trust that our California brothers will "*expunge*" it from their records as soon as possible. Much better leave it as an open question, and let each Lodge be governed according to circumstances.

J. B.

HAVE CHARITY.

BY FRANCIS S. SMITH.

Through the great, sin-blasted city
  Toils a homeless little one—
Not a friend to soothe or pity—
  Not a bed to lie upon—
Ragged, dirty, bruised and bleeding—
  Subject still to kick and curse—
Schooled in sin and sadly needing
  Aid from friendly tongue and purse.

But the rich and the gay pass by her,
  Full of vanity and pride,
And a pittance they deny her,
  As they pull their skirts aside.
Then a sullen mood comes o'er her—
  Reckless she of woe or weal—
Death from hunger is before her—
  She must either starve or steal.

She *does* steal, and who can blame her
  Hunger pangs her vitals gnaw—
None endeavor to reclaim her,
  And she violates the law.
Then the pampered child of fashion,
  Who refused to give relief,
Cries, with well-affected passion,
  "Out upon the little thief!"

Censors full of world-wise schooling,
  Cease to censure and deplore—
When the girl transgressed man's ruling
  She obeyed a higher law.
Take her place—feel her temptation—
  Starved, unhoused—no succor nigh—
And, though sure of reprobation,
  Ye would steal ere ye would die!

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TO OUR READERS.

Circumstances make it necessary for us to resume our former relation to the STAR. And as we have added eight pages to our work, and have secured the services of a number of new contributors, we hope that our friends will neither forsake or forget us.

A LIBERAL OFFER.—We will give a back volume of THE MYSTIC STAR to every new subscriber, as a premium, who will remit $2.00 for this year. We have quite a supply of volumes 1–2–4–5–6–7–8–9 and 10. To any who will send us nine new subscribers, we will send a set of the above mentioned volumes. Help us to scatter the documents. These volumes, in twenty years from now, like every other masonic journal, will be valued very highly. Secure them when you can.

THE MICHIGAN FREEMASON.—This is the name of a new co-temporary monthly issued by *Chaplin & Rix*, Kalamazoo, Mich., forty pages, at two dollars per year. It is neatly executed, printed upon excellent paper, and well filled with choice reading, especially the sentimental production of Barney Hagerman. We think that Barney is almost prepared in heart for masonry. When a man *talks like* him he must be "a sincere man." We cordially extend a welcome to the *Michigan Freemason.*

"DUE $2.00" was written upon the covers of some of our last month's issue, and sent to those indebted for a greater amount; possibly, a similar notice has been sent to others not indebted for that amount.

THE length of our continued articles crowd out the most of the editorial for the month.

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THE MYSTIC STAR.

VOL. XI. A. L. 5869—SEPTEMBER, A. D. 1869. NO. III.

(For the Mystic Star.)

THE RIGHT OF CONSCIENCE.

BY M. W. ALFRED, A. M., M. D., W. M. AND H. P., LAYMAN.

Tu quis es qui condemnas alienum famulum? Proprio Domino perstat aut cadit, stabilietur autem, potest enim Deus eum stabilire....ROMANS XIV: 4.

BROTHERS: We have long indulged the hope that the monster Persecution had lost his implacability and was becoming amiable. We were mistaken. We have long cherished the delusive hope, that in this land superstition and prejudice, jealousy and suspicion, had ceased all attempts to manacle our souls. Here again were we mistaken. Bigotry still lives, and exhibits all her narrowness of heart, while Intolerance is waiting with eager torch in hand to light the fagot and fan the flame.

The right of conscience, in matters of religion and worship, are yet secured to us by the Constitution of the United States, in the following unmistakable language: "Congress shall make no laws respecting an establishment of religion, or prohibiting the free exercise thereof." In the adoption of this just and liberal provision we rejoice to know that Freemasonry exerted its benign influence.

As matters *now* stand, we have a right to connect ourselves with any church we please, or no church at all; and the narrow dogma, that "there is no salvation out of the church," is sincerely questioned by many Christians, though this is undoubt-

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edly a "modern innovation." According to our *present* institutions, it is as lawful for a *layman* to publish a sermon as for a clergyman. We hope for the continuance of these rights, though their enjoyment seems at present to be threatened.

Ignorance, superstition, bigotry and papacy have long been arrayed against the right of conscience, and have made the very ground slippery with the blood of noble-hearted men and women, who have dared to think for themselves, and to claim the inalienable right of worshiping their Creator in the manner they considered most pleasing to Him and most happifying to themselves.

One cannot without untold horror survey the past persecutions which, waged with fire and sword, have devastated many lands and shed much innocent blood—all for the purpose of enslaving the conscience and severing its relation to its God! Take simply one example: that of the crusades against the *Albigenses*, who dared to heed the admonitions of their own consciences in their worship of the Living One. Witness the flaming hamlets, the confiscated homes, the homeless wanderers and the fiery stake!

From the year 1207, when Pope Innocent III. sent those two fierce monks, Guy and Regnier, among this people, all the horrors of the Inquisition may be traced. For what crime were all these revolting scenes instituted? Only because they claimed a right to that which God has given to every man—the right to conscientiously worship their Maker! Do truth and piety need such terrors as these to gain our hearts?

Bigotry knows no deed too infamous and barbarous to be perpetrated upon her victims. Such *arguments* have for years succeeded in quenching the ever-restless fires of liberty, that warms every noble human breast. They will be tried again and again, just so long as men are *bigots*, *proud*, *tyrannical* and *overbearing*, and assume to exercise a prerogative which belongs to deity alone.

By conscience we mean simply "the moral sense,"—that internal determining principle which admonishes us of right and wrong, approving virtue and goodness, and condemning vice and meanness. It is this principle which raises man so

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much above the brutal creation. This moral sense is as wide as the earth, prompting the Hindoo to venerate Omnipotence, and to believe his sacred *Vedas;* constraining the Mohammedan to believe that "there is no god but God," and that the *Koran* reveals His will; the descendant of Abraham to fear Jehovah, and hope in a *Shiloh* to come, and the Christian meekly to bow in adoration to his Heavenly Father, and rely on the *Redeemer* for all the enjoyments of the world to come.

It is *conscience* which impresses the family of man with the idea of the existence of the Supreme Being, and determines the human mind in its opinion of what religious acts will be well-pleasing to Him. To the dictates of conscience is every man amenable for himself. The dictates of conscience opens to him the wide leaves of the book of nature. In the springing spires of grass and the modest flower at his feet he reads the works of the Great First Cause; or, lifting his eyes to heaven, he reads in the language of the Spheres of that Power unknown by any sense of his — the handiwork of Him who created all things, and whose eyes survey the operations of all the vast machinery of the universe, boundless and incomprehensible though it may be. Why may he not thus contemplate, adore and worship? "Let all the people praise Him." Let the self-abased publican smite his breast and exclaim, "*Deus placator mihi paccatori!*" What if our brother shall have fallen into errors in the minor matters of religion? Shall the means used for reclamation be confiscation, terror and blood? Or, suppose some conscientious persons consider us in an error by being connected with our peaceful, unassuming institution. Will they best reclaim us by obscene and vulgar epithets and contumelious forgeries? or will sword, torture and a fiery fagot win our affections to their cause?

Suppose I belong to a Fire Company, and some exacting brother fears my relation will interfere with my attendance on the "Wednesday evening prayer-meeting," or that I may be called to work on the holy Sabbath, amid ashes, smoke and flame, and thus desecrate the day: if he wishes me to break off my relation with the company, will he accomplish his desire best by calling me a *thief*, a *robber* and a *murderer?*

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He could not probably accomplish his end by any means; for I consider him a poor, pusillanimous bigot, and desire not to be enlightened by *him.* I am willing he should live and enjoy all the gratification that his self-complacency for "*doing his duty*" and his folly can afford so small a specimen of a soul as his.

But he assumes a right to govern my conscience and lord it over my soul. In such a case I have no election but to rise up in the dignity of my manhood, and tell this spleeny prophet: "Sir, I am not your slave." He then calumniates me, and consigns me to perdition. I may be in an error in belonging to the Fire Company; but my error is not half so great an evil as his vile, malicious slander. Even *truth* may be defended with such a spirit of vindictiveness, strife and malice, that the error sought to be overthrown is a far less evil than the means employed for its overthrow.

Brothers of the Order,—You are undoubtedly pained in witnessing that spirit of intolerance with which we are assailed. It is not because of any injury you or our institution is to sustain thereby, but the injury to peace, kindness, and even to Christianity itself. Feelings like these must naturally arise in hearts as generous, noble and magnanimous as yours. But far be it from us to render railing for railing or malediction for malediction, or suffer our bosoms to be fired with the same unhallowed zeal; yet will we stand firm. Wherever a bigoted partisan attempts to be the master of our *consciences*, we will place Jehovah's Clarion to our lips, and ask in His great name, "Who art thou that judgest another man's servant? To our own Master we stand or fall." "Let us have peace," but let us never surrender the right to be the sole judges of our behavior toward God and each other.

Those persons who claim the right to exercise dominion over our consciences usurp divine authority, and consequently the conflict is not between them and ourselves, but between them and Him in whom we trust. The Almighty Being will not at present yield to them His right to be our Judge. His is the *jus emperii*, and having the right to *reign*, he will

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exercise the right to *judge.* Man, deacon, minister, priest—who art thou that will attempt, in thy puny wrath, to seize Jehovah's crown and execute his judgments? Where, in all the black catalogue of crime, is there found a more heinous sin than that of tyranizing over the conscience of a fellow man? On one hand it is an attempt to enslave his soul, and on the other to dethrone Omnipotence. It challenges the right of Deity to judge of the action of that monitor which He placed within us, and to the admonitions of which He holds us responsible to Himself alone.

I envy no man his crown of rejoicing who dares to step between the soul's deep consciousness of the divine approval, and the ubiquitous throne on which He sits, and arrogantly assumes the right to decide for both. This is a difficult and dangerous situation. Before taking this position, my friend, wait a little—until HE shall abdicate in your favor, and until WE shall meekly acknowledge ourselves your slaves! Wait a little before you seize His thunders to hurl upon our devoted heads!

Brethren, remember the conflict is not between us and our accusers, but between man's most sacred right, and oppression between the proud, aggressive bigot, and our Supreme Grand Master in heaven.

MARK MASONRY.

BY REITAM.

The peculiar and anomalous position of the degree of Mark Master in England has, no doubt, been a cause of sincere regret to every member of the Craft, and while calling attention to a report of the consecration, etc., of a new Mark Lodge in Manchester, under a warrant from the S. R. A. Chapter of Scotland, it may be interesting to many of the brethren to take a retrospect of the position and status of this essential part of the F. C. degree.

In Scotland, from time immemorial, and long before the institution of the Grand Lodge of Scotland, what is now known

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as the Mark Masters' degree, was worked by the operative Lodges of St. John's Masonry as part of the Fellow Craft degree.

At the institution of the G. L. of Scotland in 1736, and from that date down to the year 1860, it continued to be worked on this footing in the operative Lodges, but in what may be called the speculative Lodges, it was never worked at all, or, at all events, only in a very few.

Such was the state of matters when the Supreme R. A. Chapter of Scotland was formed in 1818, and that body, considering it necessary that candidates for the Holy Royal Arch should be instructed in the degree of Mark Master, assumed the management of it, (which the Grand Lodge of Scotland had declined) and constituted it the fourth degree of Freemasonry, or the first in that series of degrees worked in all Chapters holding of the Supreme R. A. Chapter of Scotland.

Nothing occurred to disturb this arrangement until the year 1856, when the Bon Accord Chapter of Aberdeen, No. 70, took upon itself to grant a warrant to certain brethren in London to work the Mark degree there. Immediately on this coming to the knowledge of the Supreme Chapter of Scotland, the Bon Accord Chapter was suspended, but the Supreme Chapter could not get possession of the illegal and spurious warrant granted by the Bon Accord Chapter, neither could they get it cancelled.

At that time the position of Mark Masonry in England was very anomalous. We believe several old Craft Lodges (as in Scotland) continued to work the degree, but neither the Grand Lodge, nor the Grand R. A. Chapter of England, would recognize it, and it therefore was without any lawfully constituted head.

This being the position of the degree in England, several brethren in London, Boston, and other places, who highly prized it, applied to the Supreme Chapter of Scotland, as the only lawfully constituted governing Masonic body in Great Britain, which recognized and superintended the degree, to issue warrants in England for working it. In the special circumstances of the case, the Scottish Supreme Chapter reluctantly acceded to the petitions, and granted several warrants to Mark Master

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Lodges in England, with the express condition, contained in the following clause, copied from the warrants or charters issued by them: "Farther, in the event of the degree of Mark Master, hereby authorized, becoming at any time hereafter a degree lawfully sanctioned and acknowledged by a Supreme Body of the country in which the Mark Lodge hereby constituted shall be situated, this present warrant or chapter of constitution shall *eo ipse*, become null and void, the holders thereof be deprived of their functions under it, and thereupon bound to return the same to our Supreme Chapter."

Since the year 1856, every warrant issued by the Supreme Chapter of Scotland to Mark Lodges in England contains the clause above quoted.

In the year 1856, the members of the Bon Accord Mark Lodge of London (illegally constituted as before mentioned,) and the members of several Craft Lodges, who affirmed they had worked the degree from time immemorial, formed themselves into what is termed "The Grand Lodge of Mark Masters of England and Wales, and the Colonies and possessions of the British Crown," and this body has continued to the present date to grant charters to subordinate Lodges, for the purpose of working the Mark Degree, as distinct and separate from the Fellow Craft Degree. The Lodges holding of the Supreme Chapter of Scotland have also, up to the present time, continued working in England, but have not recognized or visited any of the Lodges holding of the body calling itself the "Grand Lodge of Mark Masters."

At the quarterly communication of the S. R. A. C. of Scotland, on the 21st of September, 1864, a memorandum from the Grand Lodge of Mark Masters was laid before the meeting, calling on the Supreme Chapter to recognize them as the lawful head of the Order in England, and as a necessary consequence, and in accordance with the clause in the charters before quoted, to recall all these charters, and to cease in all time coming from issuing new ones. This memorandum was referred to the Supreme Committee, who, on the 11th November, 1864, unanimously found that until the recognized governing body, or bodies, in England, sanction the working of the Mark

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Degree, the committee did not think the Supreme Chapter could take the initiative in recognizing the Grand Lodge of Mark Masters as a lawful governing Masonic body in England.

This report was approved of at the Quarterly Meeting, December 16th, 1864, and a memorial was ordered to be prepared, to be laid before the Grand Lodge and Grand Chapter of England, with a view of establishing a uniform working in the countries of England, Ireland and Scotland, and the committee was directed to suggest to the Grand Lodge and Chapter of England, that if these Grand bodies would recognize the degree of Mark Master as a part or portion of the second, or Fellow Craft Degree, it would tend to promote this object, and failing this, the memorial desired to know if these Grand bodies were prepared to recognize, as the lawful head of Mark Masonry in England, the body styling itself the Grand Lodge of Mark Masters of England, etc.

On the 21st June, 1865, letters were received from the late Bro. W. Gray Clarke, Grand Sec. and G. S. E. of England, which stated that the Grand Lodge of England gave no sanction to the working of the Mark Degree in England, as it did not, according to the Book of Constitutions, acknowlege this degree to be part of pure, Ancient Masonry. Also, that the Supreme G. R. A. Chapter of England did not sanction the Mark Masters' Degree in any private Chapter under its jurisdiction, and did not acknowledge it as having any connection with Royal Arch Masonry as practiced in England. And further, that neither the Grand Lodge or Grand Chapter would or did recognize the body styling itself the Grand Lodge of Mark Masters of England, Wales, etc.

The Supreme Chapter of Scotland therefore unanimously declined to accede to the demand of the Grand Lodge of Mark Masters, and the degree remains at the present date in the same position as in 1856.

We will now glance briefly at the status of the degree in the sister countries. As already explained, only a few of the Scottish Operative Lodges continued of late years to work the degree, the great majority of Lodges on the roll of the Grand Lodge knew nothing of it. So much was this the case, that

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some years ago an old Operative Lodge in Glasgow was actually suspended by the Provincial G. L. of that city for having advanced candidates to this degree contrary to the Book of Constitutions of Scotland, which provides (Chap. II., Sec. 1,) that "the G. L. of Scotland practices and recognizes no other degrees of Masonry but those of Apprentice, Fellow Craft, and Master Mason, denominated St. John's Masonry."

The Lodge referred to appealed to the Grand Lodge, on the grounds that in the first place they had worked the degree of Mark Master prior to the foundation of the Grand Lodge, and down to the date of the proceedings instituted against them by the P. G. Lodge of Glasgow; and that in the second place, apart from this, the degree of Mark Master was truly an integral and essential part of the second or Fellow Craft Degree.

The Grand Lodge reversed the decision of the P. G. Lodge on the first ground stated, and referred the consideration of the second point to a committee, who were directed to confer with a committee of the Supreme Grand R. A. Chapter. These committees accordingly met, and drew up a joint report, the resolutions in which were adopted by the two governing bodies, and now form the law on the subject in Scotland.

These are as follows:

1. That all Lodges, holding of the Grand Lodge of Scotland, shall be allowed to work this degree by virtue of the charters they already possess.
2. That to prevent confusion with brethren belonging to Lodges out of this kingdom, or with sister Grand Lodges, this degree, although held by the Grand Lodge to be a second part of the Fellow Craft Degree, shall only be conferred on Master Masons, and the secrets only be communicated in presence of those who have taken it either from a Lodge or Chapter entitled to grant it.
3. That the same ritual shall be adopted by the Grand Lodge and the Grand Chapter in conferring degrees.
4. That any candidate for the Royal Arch, who has already received this degree in a regular Lodge of St. John's Masonry, shall not be required to take it a second time from the Chapter into which he seeks admission, but should he not have received it, he shall be obliged to take it from that Chapter.
5. That as regards the R. A. Degree, this degree shall be reckoned the fourth degree in Masonry.

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6. That nothing in the foregoing regulations shall interfere with the superintendence which the Supreme G. R. A. Chapter claims over Mark Masonry out of Scotland, or with the Lodges holding of it in England or abroad."

In Ireland, Canada, and in all the Grand Lodges and Chapters of the United States, the degree of Mark Master is recognized and worked for the most part, *not* as a portion of the Fellow Craft Degree, but as a separate degree antecedent to the Royal Arch, and England is the only country speaking the English language in which this most interesting degree is not recognized by the Grand Lodge or Grand Chapter.

It will be fresh in the memory of a few of our brethren, that in 1855, the M. W. Grand Master, the Earl of Zetland, appointed a committee, consisting of members of the G. L. of England, and the S. G. R. A. Chapter of England, to investigate and report on the Mark Degree, which was accordingly done.

The committee reported that in their opinion the Mark Degree was not positively essential, but was decidedly a graceful appendage to the degree of Fellow Craft. This report was presented at the Quarterly Communication of the G. L. in March, 1856, and was unanimously adopted.

At the next Quarterly Communication, a special motion was duly proposed, seconded, and carried, that, that portion of the minutes of last meeting referring to the Mark Degree, should be rescinded and non-confirmed.

Why this should have taken place, and what influence was brought to bear, to insure the rejection of the report, must be better known to the brethren in London than to us. We deeply regret the result, but do not presume to suggest a remedy.—*London Freemason's Magazine.*

A JOHN BULL conversing with an Indian, asked him if he knew that the sun never sets on the Queen's dominion? "No," said the Indian. "Do you know the reason why?" asked John. "Because Heaven is afraid to trust an Englishman in the dark," was the reply of the savage.

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[For the Mystic Star.]

SHORT SESSIONS OF GRAND BODIES.

BY WILLIAM ROUNSEVILLE.

It may not be amiss now, just previous to the annual communications of the several Grand Bodies in this juristiction, to put on record a few facts connected therewith.

It is conceded by all that our Grand Lodge is so large as to be unwieldy, and that it is with difficulty that business is transacted at all. It is also clear that the business done is performed by a few individuals, the other members, practically, having no more to do with it than they would were they at home, attending to their usual vocations. The committees do the business, the remainder of the members merely voting on the adoption of their reports. There is no opportunity for the discussion or examination of any question that may be presented, however important it may be. It is frequently hurried off to the committee without being read, and no more is heard of it until the committee makes their report. If that report is read, not half the members hear or understand it; if it is not read, they are probably just as wise concerning both the merits of the case and the statements in the report, for under the circumstances they can know nothing about either.

Does any one complain of this condition of things, he is told there is not time for an examination of all the important questions that come before the Grand Body. Then, I say, make the communications longer, so there will be time for a thorough examination. It is the climax of folly to suppose that the necessary legislation for a constituency of forty thousand Masons can be done by twelve hundred representatives in the short space of forty eight hours. The body is unwieldy from its numerous membership. That fact of itself precludes hasty and at the same time wise legislation. Were the body smaller, its movements could probably be made with more celerity. In that case an interchange of sentimeuts could be more easily and more quickly obtained. I assert, in view of these facts, that the Grand Lodge must be made smaller, or its annual communications lengthened, or we are presented with the

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destructive alternative to continue our present crude, ill-digested and foolish legislation.

I know of no method to secure the diminution of members in the Grand Bodies. It has been a cardinal doctrine reduced to practice, that the three principal officers of the lodge shall be entitled to seats and votes in the Grand Lodge. Thus it would appear like an invasion of an ancient landmark to curtail that right, and would be resisted as such whenever introduced. It will scarcely find favor with those who would be deprived of what they deem a sacred right, inseparable from the offices to which they have been elected. I regard this so plain a truth that there is no use in giving reasons why the Grand Lodge cannot decrease its membership.

The next proposition worthy of notice is the extension of the communications. The sessions of the Grand Lodge are usually limited to two days. The opening, reading the annual message of the Grand Master, the presentation of reports of officers (if made at the proper time), and the reports of such committees as have had subjects before them in recess, occupy not less than the first day; the election of officers and their installation usually consume another day. It will be seen by this that there is absolutely no time to devote to general legislation. There is not time to read reports, much less can they be discussed. This accounts for the crude legislation that so often disgraces our records.

The objection to longer sessions is founded principally, so far as I know, on the expense incurred. Though in favor of an economical expenditure, I am not satisfied that the objection is well founded. Cut the salaries of officers down to a reasonable figure; curtail the report of the Committee on Foreign Correspondence, which has long partaken of the character of a Mutual Admiration Society; digest well all resolutions, orders and enactments, and, in my opinion, the sum of the expenses for a session would be less than it has lately been.

Another point upon which a little economy would tell considerably is that of the Grand Lodge printing. Let it be done by contract, or by the reception of proposals, and hundreds of dollars could be saved—perhaps thousands.

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The facts are these: we have endeavored to economize in the wrong place; we have refused to take time to do our necessary legislation, because it costs two dollars a day, while at the same time we have paid enormous salaries, published interminable reports at enormous prices, and paid enormous printing bills; we have "held on at the spiggot and left the bung out!" Now let us economize in these particulars, and there will be no difficulty in meeting the expenses of longer sessions.

There is one more point upon which I wish to touch, and I will close this article—already longer than was originally intended.

I have said that the business of the Grand Bodies is done exclusively by committees. This has brought it to pass that the greater portion of the business is done by a dozen members, and the remainder have no voice in the disposal of any question that may come up. From year to year the same individuals are placed upon committees; from year to year these committees do the business of, and give complexion to, the Grand Body; from year to year they make the reports; and from year to year the remainder sit by, look on, vote when called on, half of the time not knowing why or wherefore, draw their pay and go home. I submit that this is not the way to make a firm, united, fraternal bond. Where there is no equality there is no union. Those who have no responsibility feel little interest. The mutes in the Grand Lodge have no responsibility, and consequently have no interest. Practically it would be just as well to allow a score of the older members, which I could name, compose the Grand Lodge, do the business, and reap the honors.

These things need regeneration. But I do not see that reform is possible with a two days' session. So long as we confine ourselves to that time, the evils enumerated will continue. No man can tell how much time is necessary, but we should take enough to do our business well. Whether it be three days or three weeks, the time should be sufficient to perfect legislation. When that is done, and not before, the communication should close. Let this be done, and the curse of hasty and foolish legislation will be avoided, and the wisdom, strength and beauty of Masonry more justly illustrated.

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[For the Mystic Star.]

THE CONSERVATISM OF MASONRY.

In society those institutions will do the most toward promoting the maintenance of good order which, founded originally upon correct principles, preserve unchanged their organization and ceremonies. That which once submits itself to radical change, loses its power, longer to direct civilization, and is afterwards led, where it had been a leader. The discovery of its vulnerability is the premonition of its overthrow. To lead requires, as a first essential, the most severe consistency, and this is incompatible with change. Of course that which is built upon a false basis will be destroyed, as is right, by time, but that which is established upon eternal principles, and organized consistently, survives amid "the wreck of matter and the crash of worlds." Given, an organization thus founded, and consistently managed, and it will be one of the great conservative forces of community, retaining intact from century to century the lessons and principles which its founders taught, and which all the generations have learned.

This may justly be claimed for Masonry. For centuries it has remained the same. A Mason made in the earliest years of its institution, could pass the door and find the same designs upon the trestle-board to-day. Should the workmen of the ancient temple come to our modern Lodge, they would hail the same East, and read the same talismanic symbols. They would find the working tools, and know their uses. They would know a brother by his grasp of the hand, and love him as those must love who have in keeping the same precious memories. True, monitorial explanations have been introduced, which they did not hear, for they lived amid the scenes, and knew the meaning of all the names, and needed not these expository addenda, but as they hear it, the old recollections come vividly to mind, and hill and valley of the Holy Land stand pictured in the mind. So could all the craft, assembled from those early days to these later ones, find themselves tools to work, and the same familiar work to do.

An institution, then, which has seen so little change, must

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be a great conservator of good. Preserving from generation to generation the same instructive lessons, the same beautiful legends, the same interesting history, the same impressive symbolism, it will do much to protect society from the inroads of skepticism, and direct its civilization. Its moral teachings iterated, and reiterated in its ceremonies, its vivid experiences of love and friendship,—the influence of these go out of the Lodge room, and affect society. A conservative force such as this will operate in community to preserve the unity of the state, to guard the sanctity of the church, and to protect all the interests of society. Loyalty will be fostered under it, religion encouraged, and purity of morals enjoined. There need be no doubt of the utility of such a force in human society. Institutions founded upon incorrect principles may need remodeling and reorganization, but that established upon the Divine doctrine of love, needs no progress beyond the living up continually to that which it hath. There are many centrifugal forces that draw away from the center and away from the past,—let us submit ourselves to the influence of this centripetal power which holds us to the sacred center of creation and keeps fresh and green in our hearts and in our lives the beautiful and hallowed memories of centuries gone. VAN.

FREDERIC THE GREAT always firmly maintained that Masonry was an institution useful to the State, because, he often said, it prohibits Masons from intermeddling in political matters. It requires them to serve their country, and its object is the perfect moralization of its members. In one of his letters, written on the 30th of January, 1777, to the National Grand Master, Prince Frederick de Brannewig, he thus expressed himself: "I cannot but infinitely applaud the spirit which leads all Masonic brethren to be good patriots and faithful subjects; and under a Grand Master as enlightened as your Most Serene Highness, who to superior talents unites the most tender attachment for my person, I cannot but promise myself the most fortunate results, from his devoted exertions to increase virtue and true patriotism in the hearts of my subjects."

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[For the Mystic Star.

HALLOWED NAMES.

BY MRS. HARVEY A. JONES.

The earth is growing old,
And hearts are waxing cold,
And few the spells that wake their sleeping fire;
The waves of years have met,
And olden suns have set
On grave and funeral pyre.

Still o'er our earth is sweeping
The tide of change, but keeping
By altars lit with deathless flames,
Are watchers of the olden time,
To guard the sacred, the sublime—
Their *trusts* are "hallowed names."

* * * * *

Greece! from thy "tomb of ages" speaks the past;
Thy "hallowed names" with him will ever last.
'Tis not a "dead past" it has given thee—
The wreck of years has spared thy memory.
Few are thy works of greatness that survive,
But ALL in memory are still alive;
While Homer's song still lives and homage claims
For Greece and glory, with their "hallowed names."

In the fair land of "science and of song,"
My muse, in rapture, fain would tarry long;
But holier spells, with sacred lore and name,
Lure me away, and now my homage claim.
Land of the Saracen! where Arab hordes,
Armenians, Jews,—all bow to Moslem hordes!
Thy holy shrines and thy thrice sacred fanes
Are scattered wide along Judea's plains.
Here pilgrim wanderers, from o'er the sea,
Gaze o'er the waters of blue Galilee;
Stand on the ground where holy prophets trod,
Feeling the awe that speaks of Israel's God—
Breathing a prayer that cometh down to thee
In the drear Garden of Gethsemane;
From thence to turn in musings, mournfully
To tread the steep up gloomy Calvary.
The hero's deed, the martyr's strength 'mid flames,
May rise from seed invoked by "hallowed names."

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Still does the Red Sea with its waters roll
Between old Egypt and the promised goal,
Where stood the chosen few as the wild wave
Swept o'er the host that found a watery grave;
And here, where Science, in her rising sun,
From farther east its glorious race begun,
The mysteries of its priesthood yet unveiled,
And all those mighty arts that here prevailed,
And scattered wide amid these fabrics grand,
Are traced the workings of the MASON'S hand.
Thebes, with her hundred gates, a mammoth pile,
Frowns o'er the waters of the mystic Nile;
And Memnon's statue, mouldering at the base,
That once the rising sun met face to face;
And Cheops, in its mighty grandeur, stands
Amid the whirl of countless desert sands;
With all the Pyramids, that well might hide
Secrets that met Alciphron's skeptic pride,
Who, wandering from old Athens by the Nile,
Sought there and found *eternal life* the while.
Thy temples chaste, thy horoscopes proclaim
Thy mystic rites, that hallow still thy name.

'Mid temple, fane, and ancient shrine has stood,
'Mid wrecks of ages, still the Brotherhood;
For, anchored firm in human needs, its day
Could not with transient things be swept away.
While friend and foe, the slave and freeman, here,
On common ground, their human ties revere,
The worker left, where'er his hand had wrought,
The sign from whence it inspiration caught.
All down the ages may we mark its claim:
To-day each craftsman speaks each hallowed name.

SYCAMORE, ILL.

THE TALLEST FREEMASON IN THE WORLD!—We have often heard of the *oldest* Mason in the world, and here comes the *tallest* one:

The *Glasgow Herald* records that at an emergency meeting of Clyde Lodge, No. 468, in that city, Major Olé Andreas Hansen, of the United States army, a native of Norway, was initiated, passed, and raised to the sublime degree, by Bro. Campbell, P. M. The major is *eight* feet high, and weighs thirty-three stones, Scottish.

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WHAT OCCUPATION BECOMES A MASON?

Or to define my idea to a more limited range, "What occupation or calling in life does *not* become a Mason?" I trust I am not poaching on forbidden ground—not *doubtful* ground even, because Masonry is both exemplary and disciplinary in its character.

Our institution, like all others, suffers more or less from the careless short-comings of here and there a member, and too often fails to use the bond of union—the "mystic tie" that cements all good Masons, to straighten the wayward path of erring brothers, or save the falling from the pit toward which their steps are leading them. When a man becomes a Mason, he surrenders certain rights to his brethren—the right to be counseled, cautioned and advised by them *as a brother*, and it is his duty to give a listening ear and respectful consideration to such advice and counsel when it relates to the honor and welfare of Masonry. At the same time he surrenders these rights, he also assumes the same privileges, and in him inheres the right to be a counselor for the honor of Masonry.

While Masonry seeks no man for his riches or poverty—for his exalted or lowly station in life; while it knows not to what sect or party he may belong, it sets up a standard for the guidance of its devotees that cannot be departed from without scandal to the Order, and treason to its fundamental *principles*. No man can become a Mason, and live up to its teachings, without living a higher life and a better man. He who does not do this, does not inhale its spirit or know its mysteries; he is a "Mason" to little or no good purpose, and it is a blot upon his honor and motives if he retains the semblance of active fellowship.

But I am wandering from the point I intended to discuss—what occupation does *not* become "a man and a Mason?" A Mason is in duty and *honor* bound to square his life and conduct with the *teachings* of Masonry. His occupation should not be questionably—it should be above reproach. It should not be such as to bring reproach upon Masonry, or misery to his fellow-men. The high reverence in which he should hold

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the name of Deity, admonishes him against profanity, or any evil thing. It needs no proof to declare that a thief, a liar, a murderer, a burglar, a gambler, or a *drunkard*, should not be made a Mason.

I come now bluntly to the question: Should the keeping of a liquor saloon, and the indiscriminate retailing of liquor as an occupation, be considered a calling unworthy of a Mason, and sufficient cause to debar a candidate from being made one? In answering the question we cannot well ignore all the evils following in the train of that calling. And we must not overlook the force of logic and the *genius* of Masonry. The upright conduct—the daily life and conversation of a Mason should be respectable, honorable, deserving of the respect of all good men, and have in view, and in its tendency, some resulting good to his fellow-man—happiness the end and aim of all.

The *genius* of Masonry forbids the pursuit of any calling which does not, in some direct or indirect way, contribute to the natural wants and happiness of man, or in some way confer a benefit on mankind. Can a particular occupation, with all its resulting evil consequences, be separated from the genius and teachings of Masonry, and yet the following of that occupation "*become a man and a Mason?*" That calling only is masonically reputable according to the genius and spirit of our institution, (as derived from all its teachings,) which, in its results, contributes to the rational enjoyment and happiness of man, accords with high and honorable citizenship, which may bear comparison with all useful occupations, and by following which is to share the honorable labors and responsibilities of life and of good society.

This is one of those questions relating to the moral *status* of our ancient institution that must be decided by a higher standard of judgment than the civil law sets up, from the fact that Masonry should make men *better* than the civil law always requires them to be. Whatever is wrong in itself is exotic to Masonry, whether sanctioned by the civil law or not.

And if any calling or occupation is deemed a bar to a candidate being made a Mason, can a Mason who, from force of circumstances, has adopted that calling, rightfully follow in it for

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any length of time without great prejudice to Masonry and his Masonic standing? But enough for the present. I trust I have said sufficient on the subject to awaken earnest thought and inquiry, and do not ask the MYSTIC STAR to adopt my views, if they are unmasonic, injurious, or disreputable to the Craft.

Detroit, Sept. 1, 1869. COMPANION.

PRAYERS VS. WORKS.

"These opposers dwelt on the fact, if it be a fact, that Good Templars, and others, neglected the prayer-meeting of the church, in order to attend Lodge."—*Mystic Star of July*, 1869.

I find these remarks in the above named periodical touching a meeting of the opposers of secret societies, lately held in Chicago. I have heard the same complaint from other quarters. But let us look at it. It amounts to this: The Lodge is more attractive to some people than our prayer-meetings; or there are people who find it of more consequence to attend their Lodge than to attend our week-day or week-night meetings, and as we are unable to show them their mistakes, we will decry secret societies, and make them unpopular, and so drive them back to our fold.

It does not appear to be of any consequence with those who make this outcry, what these Good Templars do, or how much good they accomplish; their prayer-meeting is neglected, and that is enough. So they presume to sit in judgment on the motives and merits of their fellow-men, and "deal damnation round the land" on all they are pleased to charge with dereliction of duty.

Now, this is the very spirit of intolerance and priestcraft. It is an invasion of human rights. It assumes to tell men how they shall spend their time, and to decide as to their duties. The spirit is both arrogant and impudent. It is unchristian. Its tendency is to turn all benevolence into one channel, ("our sectarian church,") and to say to others, "You shall not cast out devils,"—or do good works—unless you do these good things in our name.

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The writer lives in one of the large towns of Vermont. It has numerous churches. Prayer-meetings are frequent among them all. But for every church we have a dozen grogshops—for every prayer-meeting a dozen meetings for the idle, the profane and the intemperate. Until within about a year, there has been no living temperance organization in the place. The evils of intemperance had become of fearful magnitude. The drunkard—the young man forming the habits of inebriation, could truly say that, in a practical and efficient way, "no one cared for him." Still the churches had their weekly prayer-meetings as usual, but the evils of intemperance were not only not suppressed, but they became worse and worse.

This state of things—notwithstanding all this weekly praying—became at last so fearful and appaling that, from out of the churches, and from the ranks of the world,—orthodox and heretic meeting on common ground—a Good Templar's Lodge was formed, which has prayed and *worked* so effectually as to draw forth the praise of all candid people. The labors of this Lodge have gladdened many hearts and homes, which would otherwise have been sad and desolate. Its meetings are well attended, and a growing interest is felt in temperance. We do not say to any one, neglect your prayer-meeting, but we do say, and prove, that our meetings are neither prayerless or powerless for good. Quite sure are we, that all the prayer-meetings held in this place have not, for the past year, done a tithe of the good to the cause of temperance, and of course to the cause of morals, that this Good Templar's Lodge has done, though its gatherings have not been called by the name of prayer-meetings.

"By their fruits ye shall know them," the verdict of bigots, nevertheless. C. W.

Rutland, Vt.

PHILOSOPHY.—There is a philosophy which teaches that, in shutting the eyes, the sense of hearing is assisted. Perhaps this may account for so many closing their eyes during the delivery of long sermons on Sunday.

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EDITORIAL DEPARTMENT.

NOAH THE PATRIARCH AND HIGH PRIEST.

John Bellamy has given to the world many valuable corrections in translating the Old Testament scriptures. In his comments and notes he has removed many objections that are contained in the common translation. Some are of such a character that many denounce the Bible, which Masons cherish as one of the great lights in Masonry.

Therefore we feel justified in presenting one of these corrections connected with one of the ancient High Priests. We do not care to make the STAR a medium of any particular system, but as we firmly believe that book to be one of the true lights of the Order, we wish to lend a helping hand in removing all obstructions out of the way which obscures the real light contained therein, and more especially when we find an error which hides Masonic truth.

In the book of Genesis, 9:21, 22, we have a translation which presents a number of errors, that have been often quoted as objections to the Bible being a revelation from the great Jehovah. It speaks of Noah's drunkenness and other transactions in his tent. We will here present both versions, the one in the Bible and Bellamy's, with his notes and criticisms:

BIBLE.	THE NEW VERSION.
"And he drank of the wine, and was drunken, and he was uncovered within his tent And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without."	"Then he drank of the wine, and he was satisfied; for he himself opened the inmost *part* of the tabernacle. Where Ham, the father of Canaan, exposed the symbols of his father; which he declared to his two brethren without."

"*And he drank of the wine and was drunken.*"

"The investigation will not only meet the objections of the deist, but will also ascertain the origin of idolatry after the deluge; the establishment of the true worship of God, and the formation of the government of nations.

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The word *va yishkaar*, which is in the common version rendered, *and he was drunken*, can here have no such meaning; it is applied as a figure to the mind, elevated, or carried beyond its usual state." * * * * *

"And he was uncovered within his tent. The word *va yithgal* has been improperly translated as the third person singular in *naphal*, or the passive conjunction of *kal;* he was uncovered. But the verb being in the *Hithparl* conjugation, which means that the person himself does the thing mentioned, it should have been rendered accordingly, as verbs in the same conjugation are necessarily translated in other Scriptures."

From the foregoing remarks it appears that the true meaning of the Hebrew word *va yigel*, and he openeth, means what it expresses in other portions of the Hebrew Scriptures. So in this instance we are to understand that Noah, who was the constituted *High Priest* of the ark of the sacred covenant, made with the great I AM at that time. The power was invested in him to open the secret entrance into the inmost part of the tabernacle. In this secret and secluded apartment none were allowed to enter save such as were eminently qualified and duly selected to perform appropriate services in the sanctuary of the Lord.

It was in the Holy of Holies that Jehovah communicated his will to Noah as the High Priest of the tabernacle. And, at this time, Noah, in his official capacity, partook of the wine, and was *satisfied* with the arrangements of Jehovah in the dispensation and construction of the Law. He was satisfied in the rich plenitude of His divine mercy, and the designs drawn out upon the trestle-board to perpetuate the covenant of the Law. Noah was rejoiced in soul that he was the favored of the Lord to have charge of the sanctuary, and the keeping of the holy vessels thereof.

As the High Priest, having custody of conducting the work of the spiritual management of worship, he was not permitted to drink wine before he went into the holy place. In the worship of God, the drink-offering was offered first by pouring it out upon the altar of the tabernacle, before God.

We here desire the Masonic student, particularly those who

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have been selected, and have wrought upon the holy vessels of the sanctuary, to observe the true meaning of what Noah did; and thereby remove the odium which has, heretofore, been charged against his character.

"*And Ham, the father of Canaan, saw.*" The word *vayare*, which is rendered *saw*, has various applications. It means to *disdain*, to *appear*, *expose*, *look*, to *present himself*, to *intrude* where it was forbidden, to *provide*. Thus it appears that Ham, the heathen Canaanite, had intruded himself in the holy place before the cherubim, where he had no right to go. He exposed the symbols of the sanctuary for the purpose of changing the true worship of Jehovah. Noah, as the then constituted High Priest, was taught the worship of God, and it was his duty to perpetuate that service, unadulterated and pure, in accordance with the land-marks fixed by the great I AM. But Ham, a heathen, like all innovators, tried to change that worship by introducing his idolatrous ideas of worship in the sanctuary. And in doing this he exposed the symbols of the Holy of Holies, and endeavored to corrupt and contaminate the sublime worship of God. Ham made an exposure of those things which Jehovah had commanded should be approached only by the High Priest, and those whom the High Priest should select to work upon the holy vessels, and who would solemnly promise and obligate themselves to keep that worship inviolate and truthful. The *sacred symbols*, the *cherubim*, the *ark*, and the *mercy seat* were discovered and exposed clandestinely by Ham, while Noah, secretly and alone, was performing the worship of the living God assigned to him. Ham, as an intruder, as an impostor, discovered and made known to the world what no one should know, but such as were duly qualified, and had obtained permission from the High Priest.

After the deluge, Noah was the only one who could take charge of the Holy of Holies. The secrets of the *Sanctum Sanctorium* were committed to him to make known to future generations, as circumstances would warrant, all things in harmony with divine wisdom, that had been taught him by Jehovah. And as the subsequent inhabitants of the world proved themselves worthy, and well qualified, were virtuous

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and lived in harmony with the requirements of God, were to receive their instructions from Noah as the constituted head of the Church.

At that time there were no Lodges, Chapters, Councils or Commanderies, in ourm odern acceptation, still we are confident that the principles of Masonry were taught at an early age of the world's present computed history.

Ham discovered Noah, his father, when he partook of the wine in his official capacity, and like an idolator, who desired to destroy the worship of the living God, exposed to the public eye what should have been kept secret. By *exhibiting*, *illustrating* and *exposing* in an uncovered form, all the rites and ceremonies which were to remain hidden, for they were not to become known to the anti-worshippers of God. With this representation of the transaction, Noah, as Jehovah's High Priest, stands upright before the altar uncontaminated, and actuated by the pure principles of the law of the covenant, free from the foul stain of impropriety and intemperance.

We have deemed it to be right, and our duty as a Mason, to remove, if possible, every objection that is made to the Bible, the great Light of Masonry.

We feel justified in doing all in our power to have the *light divine* continue to shine which has, from the ancient of days, reflected its rays of illimitable glory. The benefit of the Bible, containing the record of God's purposes, every true Mason will acknowledge. From the centre of the Lodge its rays are reflected to the East, West and South; and then, from these points, light reflects to the North, giving to the young neophyte lessons of truth. The Bible with the Masonic fraternity is a symbol of the will of Jehovah, and when we drink in its truths, free from traditionary errors and wrong impressions, arising from mistakes made in the translation, as in the case of Noah, we always arise from its perusal with increased wisdom.

Every member of the mystic brotherhood will become a better man and a Mason, by a careful study into the true meaning of that great light of Masonry. And when an objection is urged to any part thereof, we should search as for a hidden treasure, and strive to remove that objection with the light of

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reason, and find out the real truth. When we gather all the truth contained in that Book, our minds will be more and more illuminated. We shall become further advanced in the knowledge of God, and our lives will be made to harmonize with his plans of government. J. B.

THE SPRINGFIELD MONOPOLY.

The concentration of power, whether ecclesiastical, political or masonic, is, in its inherent tendencies, dangerous always and every where in this world of ours.

No candid-minded Mason, at all conversant with Masonic tendencies as at present developing, but has reasonable grounds for serious apprehension for the highest welfare of the Order in this State. The converging of such forces at a place less in importance than Chicago, and in no wise superior to many other places in Illinois, is confessedly a fact in our Masonic history. We regard the fact of the two important offices of the G. M. and the D. G. Sec., infolded in two persons belonging to the same family, and both residing in one city, if not under one roof, as an unfortunate one. It demonstrates a state of things unfriendly to the equal distribution of Masonic awards, and suggests an ungenerous cliquish conduct of Masonic affairs within this jurisdiction which, if perpetuated, especially if perpetuated *with augmented force* which is always the tendency of such a condition of affairs, will and must, we think, result in general suspicion of strange manœuvering by some one or ones, and so *mutual confidence*, that indispensable bond of Masonic union and perpetuity, become destroyed.

The monopolizing power, placed in the hands of some of our Springfield brethren, is injurious to various branches of honorable business, and consequently to the parties engaged in them. These we shall now proceed summarily to mention.

First, and perhaps as important as any, but on which we will not dwell, because an interested party, is *Masonic journalism.* As it is not our expectation to devote our life to this species of

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labor, but to return to our original avocation—the gospel ministry, we are in an entirely unbiased mood, we think, to descant upon the monopoly in this field of exertion. But we forbear, *at this time.*

In the *Printing business* these monopolists are as active in promoting their own interests as in the journalistic. The friends of the *Trowel* have made its proprietors a present of a press, (we congratulate them,) and the joyous owners advertise their willingness and ability to do "all kinds of printing at as low rates, and in as good style, as it can be done in *Chicago* and St. Louis."

What an advantage over the poor Masonic printers in Chicago, Springfield and elsewhere, is here possessed, and published in display type, as possessed by the proprietors of the *Trowel*, one of the unofficial organs of the State!

Book binding, another branch of business, is advertised as done in that same office, and at as low rates, too, as at any other house in the *West.* This monopolizing power seems *bound* to *bind* poor Masonic *binders* throughout not only Illinois but the West, to a most forlorn hope of securing patronage. What chance has any binder, depending on his skill rather than on official influence, for a job of work, alongside of this fully equipped Masonic coalition?

Electrotyping is still another field of operation into which that organ declares that it has hopefully entered. It solicits, with all commendable zeal, the patronage of the Craft throughout the State. This will naturally diminish the patronage given others in humbler stations, who are equally meritorious. It is an unfair competition, and an undue advantage over deserving electrotypists.

Blank-book manufacturing is also done by this many-sided and aggressive firm. "Blanks and blank-books, for every possible use in Lodges, Chapters, and Commanderies," says their far-reaching advertisement, are made in Springfield, in perfection, as no doubt they are.

In the following extract, taken from the *Trowel*, of February 15, the urgent determination to press this, their great advan-

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tage, over their less pretentious competitors, is demonstrated *ad nauseum:*

"CHAPTER NOTICES OF REJECTIONS.—The Grand Chapter of Illinois, at its last session, decided that when the petition of a candidate for the Chapter degrees was rejected, all Chapters within twenty-five miles, and the Grand Secretary of the Grand Chapter, must be notified of said rejection. *We* have for sale blanks for notices of rejections for Chapter use."

Will not this amazing power, held and *swayed* over other Masonic manufacturers of blanks and blank-books, in Illinois, foment just indignation, if nothing worse? Would not indifference be unnatural?

General Masonic literature is taken under their masterly supervision. "All Masonic, historical and literary works," the almost endless advertisement assures us, may be found at Springfield. Every kind and degree of Masonic light, where at the recent eclipse there was no light, can be purchased upon most advantageous terms there.

What *fair* chance can a brother have in some small town, with a few standard Masonic works upon his sparsely filled shelves, by the side of such an attractive quasi-official advertisement?

The gigantic monopolists widen their sphere, and take in the *Regalia trade* likewise. They deal in all kinds of jewels and regalia, and invite the trade from *Chicago*, and all other points in and out of Illinois. So intent are they in securing *all* the regalia trade, especially from Chicago, that the advertisement of a worthy regalia dealer, doing business in this city, was deliberately rejected. Why? He is a dreaded, though honorable rival in the regalia business! That is all. O! Springfield, thou paragon of every thing grand and noble, how hast thou fallen!

In this cursory survey are *seven* different avocations, (seven is a distinguished number among us,) which this Masonic Monopolizing Company, with its head quarters at Springfield, and its operating quarters there and every where, is manipulating. Besides all these, it publishes the Grand Lodge proceedings, and is paid,—well paid, we hope, for it. Placing its "indicator" on both the front cover (which is bad taste, to

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say the least,) and also on the title page, it *appears* to attempt subsidizing this the highest annual of Masonic literature of our jurisdiction, which should be absolutely free from all trade marks whatever—to its own intended aggrandizement.

It is an unrighteous monopoly, and which, we trust, at the approaching meeting of the Illinois Grand Lodge, will, at least, be checked in some becoming manner, from

> " Stretching its arms like seas,
> To grasp in *quite* all the shore."

Following such a much-called for rebuke, a greater healthfulness will pervade the Order; and those heart-burnings, which we *know* are cherished and expressed here and elsewhere against the Springfield monopolists, will cease. Then confidence in guilelessness of intent, will expel that living belief in mercenariness of motive; a belief the utterance of which falls from so many lips, and is reluctantly cherished by so many manly hearts.

J. S. HANNA.

EDITORIAL CORRESPONDENCE.

"THE GOOD, THE TRUE, THE BEAUTIFUL"—"THESE THINGS CAN NEVER DIE."

Does Freemasonry belong in the class mentioned by the poet? Is it as near everlasting as any thing can be gotten up by mortal man? Does it have in and within itself a foundation of principles—themselves undying—which make its stability a thing unquestioned? To the one who, standing outside, and only judging of the Order from what he sees of its workings—who has daily the faults and failings of its weak or bad members held up before him, and who listens to and partly believes the prevarications and misrepresentations by its enemies—who, with a reckless disregard of common justice, do not even read the published rituals of the Order before condemning it, questions like the above may arise. But to him who has once, with his own eyes, beheld the clear bright *light* of the inner temple, there can be no shade of doubt.

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Is it good? We are taught that it is founded in wisdom; and when, through the first great light in Masonry, we look at its principles and moral code, and learn from whence they come and to what they tend, we are inclined to believe that this wisdom is closely allied to the Infinite. Guided by true wisdom, and being up to its teachings, is to be good in the highest sense of the word. All goodness comes from God—His word teaches us how to be good. There is and can be no excuse for any Mason not knowing the precepts of His word, which he is so distinctly taught should be "his guide through life." Its members may not be all good—its actions may sometimes be wrong—its charities misdirected, but its principles and its teachings can never fail to be the very essence of goodness, as they come from the fountain head—from goodness itself.

Is it true? Its friends say yes—its foes, no. But did you ever hear any one who had tried it complain? Is not the only fault that can really be found with it this, that its members do not live up to its laws and its teachings? See to it, then, each and every member of this our ancient and honorable fraternity, that to you be not laid this blame.

If the organization is not what it should be, let it not be your fault. Be true to your God, to your country, and to yourself; and thus you will be true to our Order and to its teachings.

Is it beautiful? Here my pen fails. None but those who have seen can fully realize the exquisite beauty of our Order, so noted among its friends for Wisdom, Strength and Beauty. Beautiful in design, and in finish; beautiful in its precepts and teachings; beautiful in its harmony, order and friendly kindness, and love toward one another; and especially beautiful in its allegorical illustrations, by which it impresses great truths and heart-felt teachings.

See to it, then, brethren, that the standing of our Order be not impaired. Admit none to its portals who are not good and true. Trust not too much to the influences of our Order to make good men of them, although you should never relinquish the hope that it will make them better. If its members be good, then will the influence of our Order be for good. If its members are true, then all will see and feel that the Order is true to

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its professed objects, and its members true to their obligations. If both good and true, in the eyes of all worthy citizens, it must be beautiful, and while it remains thus can never perish, but will rank next to God's own church in extent and influence. So mote it be. G.

Malden, Ill.

To the "Mystic Star:"

In reading your issue for July, I was interested and very thoughtfully impressed with the sentiment of the article, "Paint Too Thin," and especially so in reading the following paragraph: "When we see conduct by a Mason unbecoming a Mason, such as intemperance, profanity and gambling, yet making great pretension to the teaching of the Order, we are always ready to say, 'The paint is too thin!'" And it very forcibly suggested to my mind the following thoughts, which may be of interest to your readers.

There is no class of men, it seems to me, that ought to be more true and upright than Masons. As individuals they ought to be above everything that is unmanly, unprincipled, and unmasonic. The teachings of Masonry, as I understand them, are high and noble, and no Mason ought to so far forget himself, or the precepts of Masonry, as to indulge in such vices.

Profanity, intemperance and gambling are not taught within the sanctuary of Masonry. It aims to make men noble-minded; make them just and upright; make them fit and living stones for the Master's use. Profanity, intemperance, gambling and licentiousness are passions that ought to be subdued, for they do not improve the individual who is habituated to them, either in morals, religion or Masonry.

What Mason, in perusing the great chart and guide of his life, such as Masonry gives him, ever found a design given, or a plan laid down, that did not inculcate principles entirely the opposite of such imperfections?

The Order teaches divinity; that man's first great Master is God; then come his life-duties and acts toward his Creator

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and his brother man; and if its lessons are heeded, it will guide him safely through life, and beyond—to eternity. Then why take His name in vain in moments of explosions of ill-temper, in jests and merriment? Why abuse the talent God has given by intemperance? Why do that, or pursue that life or evil—gambling and licetiousness—which destroys your own happiness and wrongs your brother man? Masonry does not teach Masons that its only good is confined within certain walls—that they are to be good men and Masons only while within their regular place of meeting; its design is deeper, broader and higher than this: it teaches men to be men, Masons to be Masons, every where just and upright.

Profanity, licentiousness, gambling and intemperance, when indulged in by a Mason, are strong evidences that he has not been correctly impressed with the great up-lifting power of Masonry; that he has only heeded its lessons for a moment; that his eyes are yet blinded as to its mission and purpose, and that its grandest beauty is by him unconceived.

My brother, if you are indulging in any of these vices which I have mentioned, I ask of you to give this subject a careful consideration; meditate upon it, and give yourself a thorough self-examination. Subdue them, if the power lies within you; if not, enter into a closer communion with the Great Supreme Architect of the Universe, and He will design for you plans which, if heeded and followed, will secure for you a permanent and everlasting victory. This is what you ought to do, and must do if you wish to enter into the great lodge-room of heaven, as a just and perfect Mason. Duty demands it—Masonry demands it—God demands it.

M. J. GETCHELL.

CHICAGO, ILL.

PROCEEDINGS OF GRAND LODGE OF IOWA.—We are indebted to Bro. T. S. Parvin for a copy of the above. The front cover is commendably free from all printers' advertisements, while the contents, from beginning to end, reflect credit on the compiler.

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CONDOLENCE.

Last week's mail brought us letters from two families of the STAR'S earliest and fast friends, (Bros. Kromer and Marlett's,) each telling of the sad vacancy made in their circles by the death of a youthful son.

We deeply sympathize with our afflicted friends. May their hearts be lifted on the strong wings of triumphant faith above earth's cares and changes, and the holiest and sweetest influences of that faith gather like a mantle of peace over their stricken souls, and enable them to say, through their tears, "Though he slay me, yet will I trust in Him." J. B.

"Blest parents, ye *are* blest,
Though to the silent dust your child hath gone,
He has but sought his rest.
Then sorrow not that ye are reft and lone,
God dealeth with you thus in tenderness,
And though he wound, he meaneth but to bless.

Your child was very dear, but oh!
Ye stricken mourners, on life's desert waste,
The dreary toilsome woe
Which *ye* have tasted, *he* shall never taste.
Would ye recall him, to a lot like thine?
Oh, no! Great God, thy will be done, not mine!

He sleeps so sweetly there!
Time cannot change him—sin can never blight;
The lesson of life's care
He never learned; but floating off in light,
His spirit, like a sunbeam, sought its shrine
In life eternal, and in love divine.

Most peaceful is his rest;
Are there not thousands pining for a sleep
As beautiful and blest?
Thousands who linger but to toil and weep—
To struggle with strong sin—to yield—to fall?
How sweet to such the coffin and the pall?

God bless you, sorrowing friends!
Our words may fail to comfort; yet we pray
That though ye must deplore,
You may grow strong, to struggle on the way,
Till ye shall see your loved ones gone before,
Where all who love shall meet to part no more."

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BRIGHT.

We often hear it said of this or that brother, "He is *bright.*" By this it is meant that he is "well posted Mason"—one who understands well the principles of Freemasonry, and especially its *ritual.* It is expected of a *bright* Mason that he will be capable of any position in the Lodge, and of presiding with ability when placed in the Oriental chair. He will not be puzzled to decide doubtful points, involving a knowledge of Masonic jurisprudence. In a word, he will always be found at home, in or out of the Lodge, in any thing and every thing involving the principles or work of the Order. Such is the bright Mason; and to be thus bright requires the earnest toil and experience of many years Indeed, so much study does it require, so much untiring perseverance, that but few of our numerous brotherhood are entitled to be denominated *bright.*

But there is another sense in which a Mason may be denominated *bright*—a higher sense—and one much more easily attained. I allude now to the power of the principles of the Order to polish man's moral nature, and cause that nature to reflect the light and effulgence of the Supreme Author of our being; and in this high and noble sense all may be bright. Though, in the rude and uncultivated state, the "rough ashlar" may seem so exceedingly rough as to be worthless, yet when subjected to the working tools of the craftsmen, how soon the rough surface of the exterior is changed, and the hidden beauties of the interior and unseen begin to manifest themselves! All are astonished at the change; and outsiders are at a loss to account for it. But the true Mason knows right well how the change is wrought out; he knows the power of Masonry to divest the mind of superfluities, and make it radiant with wisdom and goodness.

Brother! let us endeavor to understand the principles and worh of the Order;—be bright in that sense;—but, especially, let us be bright and shining lights in the higher sense, I will say in the *nobler* sense. For we must all admit, that while some are considered bright in the knowledge of Masonic principles and the ritual, they dishonor those very principles by a constant infringement of them. He is the brightest Mason who reflects from within most of the light divine.

W. J. C.

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HOME DEPARTMENT.

FOUR THINGS THAT COME NOT BACK: THE SPOKEN WORD THE SPED ARROW, THE NEGLECTED OPPORTUNITY, THE MISSPENT LIFE.

BY JOHN A. BULER.

Out of this hurrying, bustling, business nation—this uncomfortably nervous Yankee people; from among its merchant princes, who are accumulating their millions upon millions, rivaling the Old World in splendor and magnificence, and surpassing everything in enterprise. How many of our Stewarts, Vanderbilts or Astors pause in the whirling and exciting maelstrom of active business life to contemplate the spoken word? And yet the spoken word is what makes all men rich or poor, good or bad. It brings weal or woe into every household in the world, and its significance indeed out-dates the universe itself. God spoke, and order arose out of chaos and confusion, and there was a world. He spoke, and there was light, and the great globe, whirling in its orbit century upon century and decade upon decade, was peopled.

God speaks, and nations fall and principalities tremble. At His word the volcanoes vomit forth their fiery gore, and the whole orb trembles and staggers from pole to pole—the land rocks and heaves, the gray mountains bow, the ocean is stirred from its lowest depths, cities fall—new arrivals are filled with terror and confusion, and the Word has done it!

Judges speak, and a criminal lives or dies! Emperors speak, and nations sink or swim! The people speak, and emperors and crowned heads, kingdoms and empires, altars and thrones, tremble, reel, and fall!

And is the spoken word of no account? Man speaks, and woman's heart is broken; calumny speaks, and the good resolution is blasted; a kind word is spoken, and smiles return; a

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pleasant word we speak, and the dumb animals are rejoiced; Christ's word was spoken, and the world is saved!

Ah! thus it is—the spoken word is of more account than we are apt to think. Then shall we speak carelessly? Shall we speak hastily? Shall we speak from malice? No! for the word spoken never returns, however we may rue it. Have we spoken in anger, and unjustly; our word has gone, has made its imprint, and will never return. If a friend is injured by us, though we beg and have his pardon, we cannot *unspeak* our word—he cannot forget; therefore, let us speak little and think much, that if we do speak, we have first thought, and can speak well.

But also the sped arrow remains away.

The savage twangs his bow; the arrow leaps forth, and the monarch of the forest lies dead at his feet. Thus man, through revenge and passion, "lifts up his hand, in the name of God, against the throat of his fellow," and there is murder and a criminal. The assassin has done his work, and none has seen save God.

He is tried and acquitted. He wanders vacantly about, in search of stillness and rest; but the fatal secret works upon his heated and exhausted brain, until he hardly dare walk forth into the broad day-light; and as he seeks his couch for a feverish and broken sleep, he stands in anxious attitude, with uplifted hand and listing ear, still as death. Hark! the howling wind moans, and he starts; the shutter rattles, and he trembles! He dares not put out the light, lest on every side he behold the bloody and pallid features of a corpse before him — lest again he hear the blood gurgling from his victim's throat, and warm trickling over his hand once more! And in his dreams the scene returns: he hears the detective close behind; he calls for help, and behold! he is a maniac!—for the arrow has sped and done its work, and never will return. So, when we have done injury, in a greater or less degree the poisoned arrow leaves the quiver and remains fixed in its victim's heart; therefore, let us learn to govern the temper as we can, that at home and among associates the little darts that in after-life grow to murderous and poisoned weapons may never exist.

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But if we neglect the chance and time! "Aye, there's the rub!" we must in after-years, and but too late, bethink ourselves that neglected opportunities never come back. Hence, let us embrace every opportunity to become better, greater and nobler.

Let us remember that right occasions and opportunities make great men and women, and therefore be on our guard and grasp them ere they recede or we sink into oblivion. It is because many of us do not embrace worthy and opportune moments, "when the wind blows fair," that so many are subalterns who should be superiors, and so many leaders that should be otherwise.

This neglecting the right moment to make an attempt—this hesitating and fearing, I think, are among the chief reasons that to-day there are so few intellectual giants in the world. There is sufficient latent ability in existence, but no adequate propelling force to push it forward and to give it confidence in itself, that it may make its entrance upon the stage at just the proper time, and be able to walk alone.

Daniel Webster was thus when a young man; and at one time, having looked a little into law, he began to think himself incapable of mastering its difficult points, and was fully determined upon settling down in some quiet and modest calling, and but for his parents and friends would have done so; and his having missed the opportunity of his lifetime would have cost America one of her noblest men, her wisest statesman, and one of her greatest orators and lawyers.

If the English generals at Waterloo had neglected the proper moment to strike the death-blow, the brilliant and meteoric career of Napoleon Bonaparte would not have ended there, and that great and wonderful genius would not have found a prison house on a rocky, barren island, far distant from the objects of his burning affection and towering ambition. If the Jews had not neglected the opportunity to see and understand, Christ would not have d ed upon the cross. And so it ever is. We must grasp the fleeting moments ere they hie away, and use them quickly or lose them forever.

The spoken word, if kindly, exerts a kindly influence; if evil, may have lost its way. The sped arrow may have missed

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its mark. The neglected opportunity may have been one for crime, and best avoided. But oh! thou misspent life! thou summing up of misdeeds and crimes committed! how heart-sickening is it to complete this transitory existence, and, looking back adown the long vista of time, behold the grim and stern visage in every scene, in every moment, in every year.

Oh, how weary and discouraged must one feel as, amid weeping friends and children dear, and all the loved ones standing by the bed of death, he knows that he must go before a kind and merciful God, and say, "My God! my God! my life is one vast failure—one continual, sad mistake! That shining talent thou hast given me I have wasted in sensuality and crime — in idleness and sloth!"

It seems almost presumptuous to suppose that one could enjoy heaven at the close of such an existence; but, gay and thoughtless as we are, we do not remember and realize that on every side there are hundreds, and in the world there are thousands at this moment, ending sorrowfully their misspent lives.

Then let us look to it that we live to a purpose and an end. In our youth we may not see it; but though in years past there have been great parliamentary debates, where talents of purest metal and brightest hue have flashed their moments before a darkened and astonished world — though the noblest generals and greatest wars are of the past — though the race of giant minds has long since run its course and disappeared, yet in coming years grander interests will agitate the world, and nobler talents will be required.

Therefore, while young and active let us accumulate power and energy; let us have every word a word to tell; let every arrow speed in a good cause, and pierce the mark; let us seize every opportunity for good; and thus mentally growing, as a mad wave of ocean, heavily rolling onward in its course, ever increasing in speed and in bulk, finally dashes upon the rock-bound coast, and through the long ages grinds them to powder, so let our physical, moral and mental ability ever enlarge; and finally, in coming years let us dash upon fanaticism and error with such unflinching power and force that nothing can withstand the fury of our onset; and when we have done thus, then I assure you there will be few misspent lives.

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For the Mystic Star.

THE INSPIRATION OF MUSIC.

BY JANE M. JACKSON.

Music is the most sublime gift in the grand scheme of nature, and the highest interpreter of the sympathetic, feeling soul—the conversation of angels, pure and divine! Very few persons can listen to the various tones of an organ, as it breathes the sweet strains of Hayden, the tender and religious Mozart, or majestic Handel, and not feel their spirits bowed beneath their genius' inspiration—not realize that their souls had been nearer to God while under its influence. Sacred music is a divine attribute of the soul—its altar of praise—a step leading up to God's throne!

"Now I begin to see what might be done in music!" were the dying words of a celebrated musician. The inspired tones of a harp soothed with its harmonies the troubled soul of David, like the speech of angel tongues. Divine art!—in all its phases beautiful! Powerful in the service of church, concert, and school—sublime in their chants; and as the voices of well-instructed choirs join in songs of praise, amid the sweet breathings of instrumental music, heaven itself appears to join the accompaniment. Martial music inspires the soldier to deeds of superhuman bravery, glory and renown. Surrounded by earth-trials, how often we think of our nursery songs! No music so sweet as our mother's voice; no singing can compare with hers, and we long to be "rocked to sleep" once again, as of yore—long for the rest of the dear old homestead, as we would wish our dear children to remember us and the home our love and care have provided for them. Very few children will seek pleasure abroad, if their parents cultivate the love and practice of music at home.

To the dying, visions are often presented of angelic choirs. Dr. Leifchild said, just before he died, "What! don't you hear it—that heavenly harp?" Deep and thrilling are the emotions of those who, with religious feelings, listen to the sublime masses performed in cathedrals—to the wailing tones of the organ, as the "*Miserere*" dies sobbing away; then, how comforting does the "*Benedictus*" swell into a glorious strain of

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divine promise, in love to God and good-will to men! We fancy the angels repeat the tidings from sphere to sphere.

To understand the inspiration of a composer, the divinity of his meaning, requires an intuitive and an inspirational mind. To such performers only are the beauties of our great composers known, their music executed, or their examples followed. Mendelssohn, whose early death we so much regret, was impassioned, tender and sublime in his nature. This beautiful trait pervades all his compositions, breathing harmony and love. A musician must have a brain tuned to devotion, possess the god-like gift of inspiration, *feel* in his soul the divinity of music, or he cannot inspire his audience. Music should not enter the ears alone, but pass from soul to soul like a magic influence, to be recalled even in solitude, as something eternal. A taste for music can be cultivated, and will be progressive as we give it room for development; the study expands the soul, and improves us spiritually.

THE CHARMS OF LIFE.

There are a thousand things in this wide world to afflict and sadden, but oh! how many that are beautiful and good! The world teems with beauty—with objects that gladden the eye and warm the heart. We might be happy if we would. There are ills that we cannot escape—the approach of disease and death; of misfortune; the sundering of early ties, and the canker worm of grief; but a vast majority of evils that beset us might be avoided. The course of intemperance, interwoven as it is with all the ligaments of society, is one which never strikes us but to destroy. There is not one bright page upon the record of its progress; nothing to shield it from the heartiest execration of the human race. It should not exist; it must not. Do away with all this; let wars come to an end; and let friendship, love, charity, purity, and kindness, mark the intercourse between man and man We are too selfish, as if the world was made for us alone. How much happier would we be were we to labor more earnestly to promote each other's good! God has blessed us with a home which is not all dark. There is sunshine everywhere—in the sky, upon the earth—there would be in most hearts if we would look around us. The storms die away, and a bright sun shines out. Summer drops her tinted curtain upon the earth, which is very beautiful; even Autumn breathes her changing breath upon it. God reigns in Heaven. Murmur not at a Being so bountiful, and we can live happier than we do.

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THE MYSTIC STAR.

VOL. XI. A. L. 5869—OCTOBER, A. D. 1869. NO. IV.

NON-AFFILIATED MASONS AND THEIR RIGHTS.

BY F. G. TISDALL, 33°.

In the early stages of the Masonic society, wherever a sufficient number of brethren were to be found, it was their custom to assemble together on a high hill or in a low vale, for the purpose of admitting members into the fraternity, at which meeting some expert brother conducted the ceremonies.

In after-times they met together and held Lodges at particular places designated within the division or circuit in which they resided or were sojourning, and there made Masons in the same manner, without any Lodge organization or regular Master for Wardens. In time it was discovered that a too free use was made of that privilege, and it was found necessary to place a check or restraint upon their actions; and a regulation passed by the Grand Lodge of England, December 27, 1663, was the initiatory step to a Lodge organization, though there was at that time no such thing as Lodge membership.

The present system of a Grand Lodge, or a Grand Master, constituting Lodges by appointment of regular Masters or Wardens, was not known. The Ancient Charges were the only authority appealed to, nor were there any laws or regulations made, or attempted to be made, in addition to the Charges. All Masons were truly upon one common level, and amenable only to each other, under the authority of the Charges, when assembled at York. When a Lodge was formed by the assemblage of a sufficient number of brethren, the attestation of

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these brothers was the highest authority of its legality, and the only written testimony offered in proof of the making a Mason.

When the present system of subordinate Lodges was adopted, each particular organization was of a local character. It was a voluntary association of Masons for special purposes, and the laws and regulations adopted for their government were only binding on the individuals entering into the compact so long as they remained members thereof, and did not, nor could not, in any manner, affect or interfere with the rights and privileges which each Mason enjoyed before he united in such voluntary association to form a particular Lodge. These were not surrendered to the Lodge, nor circumscribed to the term of membership or Lodge jurisdiction—they were inherent and remained unimpaired.

It will not be denied that up to *this time* all who had been initiated into the solemn mysteries of Freemasonry were entitled, as MASONS (and not by virtue of Lodge membership), to certain inalienable rights and privileges—nor will it be contended that because it was forbidden to make Masons, except in a regular Lodge, that one so made, in accordance with the regulation, did not acquire the same inalienable rights and privileges as those made before subordinate Lodges were established, with the same right to exercise them wherever destiny might chance to place them. Could we suppose that any would assume that position, we could point them to a time, or times, as during the Morgan excitement in these United States, when Lodges ceased to assemble, and were forced to suspend operations and dissolve their organizations, and ask them if Masonry ceased to exist because their Lodges were dormant? It would occupy more space than we might be allowed, to specify times and circumstances under which Masons generally were non-affiliated, and yet were in full possession of their general Masonic privileges.

In introducing an individual into Masonry, a Lodge now acts by the authority of the Grand Lodge to which it is subordinate, and *for the fraternity at large.* The regulations which govern its proceedings in this respect are the general regulations of the Craft, usually denominated the "Ancient Charges."

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They are the original and fundamental laws of the Fraternity, and may not properly be charged by either Grand or subordinate Lodges. A Mason, by his initiation, acquires all the rights and privileges of the society which his ancestors in Masonry enjoyed, and of these he cannot be divested, except for immoral conduct, or violation of his general obligation and duties as a member of the universal Masonic family.

The Old Charges, it is true, say that "every brother *ought* to belong to some Lodge." Here the right and privilege of every Mason, even E. A.'s and F. C.'s, to be a member of a Lodge, and assist in the work, is fully guaranteed and expressed—yet it is not imperative on any to become so against his will; it is not a *sine qua non* of Masonry. The word *ought* does not convey or express that meaning or intention. There is no *shall* or *must* about it.

On admission into the Fraternity, secrets are intrusted to a brother which are safely locked up in the breast of every good Mason. Their appropriate use is to distinguish our brethren, of every nation, and kindred and tongue. By these, Masons of every nation are recognized as brethren, and thereby entitled to privileges which the world can never enjoy in common. In the language of a distinguished brother—"Here is a privilege no where else to be found. Are you a free and accepted Mason? You have a home and a friend, and a benefactor, in every worthy brother, throughout the Fraternity. Are you driven to a returnless distance, or cast on the shore of a foreign land? The hand of a brother is there extended to alleviate your wants, to animate your sinking spirits, or console your agonized mind. Do you fall into the merciless hands of the unrelenting Turks? Even there the shackles of slavery are broken from your hands through the interposition of a brother. Do you meet an enemy in battle array? The token of a brother Mason instantly converts him into a guardian angel. Even the bloody flag of a pirate is changed to the olive-branch of peace by the mysterious token of a Mason. The language of a Mason is universally understood by all the Brotherhood, wherever found. It speaks to the heart, is answered from the heart, and excites such feelings as mingle in kindred souls. Wherever a Mason

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may sojourn, wherever he may be found, whether in prosperity or adversity, on a throne or in a dungeon, the same interchange of feeling, and brotherly affection, and union of hearts exists. In every country and in every nation, the door of every Lodge opens to welcome his admission, and every hand presents a pledge of brotherly affection."

The above are the benefits arising from a knowledge of the secrets of the society, and the right to use them, whether affiliated or non-affiliated. The right to make himself known as a Mason wherever he may chance to be placed, and of receiving and enjoying any and all benefits which might, in consequence, be bestowed on him, was vested in him on his admission into the fraternity. That of speaking to his brethren "by that hieroglyphic sign which none but craftsmen ever know," and knowing that besides the common ties of humanity, he has still strong claims on his affections and kind offices, is a privilege of which he cannot be divested by modern local laws or regulations, and not then, except for gross unmasonic conduct, and in the manner peculiar to the society.—*Pomeroy's Democrat.*

LABOR A MASONIC DUTY.

Drones are entitled to no place in the Masonic hive; if in it, they effected their entrance fraudulently and by stealth, and the only right thereafter to which they can lay strict claim is the right of exit. "The divinity of labor" has often afforded a theme for complimentary and empty display; but this theory is of the very essence of Masonry, entering into its nature both as a speculative science and an operative art. The pure Freemasons of antiquity, as well as the traveling Freemasons of the middle ages, were busily engaged in the sternest labors—no less than the erection of those cathedrals, monasteries and castles, which are alike the wonder and the redeeming features of the general darkness of the era in the midst of which they were produced.

Now that Masonry has become a speculative in the place of an operative art, labor is no less the duty of the craft. Once

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we built the stately structures of earth for time; now we labor to fit our spirits for that "building not made with hands, eternal in the heavens." We are moral builders. Masonry, in its leading tenets, teaches a belief in God and the immortality of the soul, and aims to secure the chief good of man, and all of its symbolic and ritualistic formulas are directed toward preparing him for a happy transfer to the Grand Lodge above. In order the surer to do this, it teaches the divinity of labor; that its natural and necessary effect is not to degrade but to elevate man, and that no one is fit to be a Mason who is an idler or a sluggard, hanging on the skirts of society without any visible means of support.

There is no part of the symbolic regalia that we wear, or of the working tools of the three degrees, that teaches anything but the necessity and nobility of labor. In our own country, above all others, the ordinary workman has won respect; but it is apparent to the most casual observer, that as we advance in material greatness and wealth, we esteem a man more for what he has than what he is; we ask not what has he done, but what is he worth; and we are fast verging toward the recognition of the old world doctrine, that the degradation of the workman is the greater as his labor is more severe, and the elevation of the idler is higher as his idleness is more complete. All this is antagonistic to every teaching of Masonry, and he is a Mason is name only, and not in deed and in truth, who either advocates or acts out any other doctrine.

For what do we meet regularly in our lodges? WORK. This is very significant. The regular Masonic meetings are not for pleasure or play at all: for Masonic benevolence only secondarily, while primarily we meet for WORK. Initiation is Masonic labor.

Dr. Mackey, in his admirable "Symbolism of Freemasonry," just published, says truly: "When the lodge is engaged in reading petitions, hearing reports, and debating financial matters, it is said to be occupied in *business;* but when it is engaged in the form and ceremony of initiation into any of the degrees, it is said to be at *work.*" This is its great aim, and the purpose of its institution as a speculative science. The

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craftsman who does not recognize the length and the breadth of this teaching in all of its significance—who does not act up to the light which he has Masonically gained—who is a drone himself and a maker of drones among others, deserves no better fate than that awarded by the working bees at the end of every summer to those among themselves after whom he has been named—to be stung to death! Such Masons are a stain upon the craft, being in it, but not of it—worthless members of society, and pitiable objects of scorn. Labor is divine, labor is Masonic, and the laborer is every where worthy of the truest respect.—*Keystone.*

[For the Mystic Star]

THE CAPRICIOUS BALLOT.

"Guard well the *portals*," is a sound Masonic admonition, and is always timely, because failure in this is in every other respect injurious. The several gates of our temples can only be passed through the entire sanction of the brethren composing a lodge, touching initiation and all subsequent preferment of candidates. Men enter by the door, and the door is controlled by the ballot; the ballot, therefore, as a just method of expressing Masonic approbation to those who seek an entrance into the realms of our mysteries and the spheres of our benevolent activities, as well as the squareness and impartiality of privilege to the fraternity itself, has never been questioned among us. It comes down to us with the sanction of ancient usage, and all the beauty and force of the best possible adaptation. It is a suffrage common to all who are engaged as master workmen. It is a method well calculated to allay the friction of dissatisfaction in the minds of the rejected.

We are far from endorsing the notion that "ignorance is bliss," and yet it must be admitted that it is folly and misery engendering to be wise. Not to know who put in the mark of disapproval may be an incentive to a more thorough examination of motives and conduct, and also to the formation of a better life, while it tends to effectually hinder the concentration of animosity on the rejecter.

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It is, however, with Masons principally that we have to do in this article. If we encourage practices which are detrimental to the true progress of the Order by our silence or neglect, in either case we cannot be blameless; deformity and unsound work will be the results.

Who among us, then, has not been hurt in feelings, and made sensible of great injury to Masons, as well as those *without*, who have formed a good opinion of the institution by the ballot as capriciously controlled. It is true that mistakes may be made after the most cautious investigation, and that improper persons may be admitted and good men be rejected; but how frequent has it become of late that good men have been debarred the privilege of being *made Masons* through the whimsical and careless use of the ballot, prejudice, some supposed wrong (perhaps) done a long time ago, some political or religious difference of opinion or feeling, or sheer carelessness on the part of the brethren, the time having once more come round when every one who applies for admission is black-balled, no matter whether he be good or bad.

This state of things was forcibly brought to our consideration not long ago, while visiting a certain lodge. The fit of whimsical black-balling was evidently on that night, and every applicant, good or bad, had to be subject to the strange paroxysm. At length a zealous brother asked permission to make some remarks upon this unfortunate procedure. Respectfully addressing the Worshipful Master and brethren, he said: "Have these things not gone on about long enough among us? Has it indeed come to this, that it is only at certain seasons a man can become a Mason; and that some men, however good they may be, cannot become Masons at all! Then is it not true that at other times every candidate is rushed right through indiscriminately? Better material than has been rejected to-night you cannot easily find in this community. It is all wrong, my brethren, and the sooner we get right again the better."

Through the truthfulness and adaptation of these remarks there was a proper reconsideration, and the former decision of the ballot reversed, according to the merit of character. But for this noble-spirited brother the evil would have gone on unrebuked, producing discord and a decidedly bad impression

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on the minds of those who had thought well of Freemasonry.

We came to the conclusion that such conduct as this is especially injurious to the best developments of Masonry, and that a more thoughtful and impartial course is demanded—conduct that appreciates virtue and good character in the beggar and king alike.

The square and the mallet should be alike applied to a rough ashlar; and if the properties be these—capability of symmetrical form and beauty, and moral soundness, then why reject? We have a grand lesson elsewhere why we should not.

W. P.

INTOLERANCE.

BY ROBERT D. HOLMES, P.G.M.

It is very strange, and gives food for grave reflection, that the Masonic society, in nearly all parts of the world, has steadily, and yet peaceably, resisted the persecutions of its enemies for more than two centuries, during which time its martyrs may be counted by the thousands, should itself become intolerant and oppressive toward a sect, or section of its members. We refer to the Jewish Masons in certain parts of Germany, who have been refused admission into Lodges of which they were not mombers for the sole, and openly avowed, reason that they were not Christians.

In our last issue we published a letter, or circular, that we had translated, and which emanated from a convention of Masons, held at Metz, in which the brethren who have put up a religious barrier at the portals of the Lodges were implored to reconsider their action, and, upon the broad ground of Masonic equality and general fraternity, receive and hele all brethren, no matter of what creed or faith, as members of our great association,

It appears that in Prussia, especially, where the Protestant element is strong, and in Austria, where the Catholic faith predominates, the Masons look upon a Jew with about the same favor as they were viewed by the Christian knights and the

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people generally of the medieval ages, when that race was despised, treated with contumely, and its members virtually declared to be without the protection of laws, and denied the means by which their wrongs, whether social or fiscal, and no matter how grievous, could be redressed. This feeling of intolerance appears still to exist in the countries named, though, perhaps, in a modified form, notwithstanding the enlightened age in which we live, and the generous consideration of the religious views of all men generally entertained, outside of the Roman Catholic Church, or rather outside of its priesthood. Those who will follow us upon the stage of life will, within a few generations, and when the world has become still more liberalized, look back with astonishment upon the narrow prejudices of some of the people of this part of the present century, when men could be ostracised simply by reason of their religious views, when the very foundation of those views was a belief in the existence of one ever-living, true, and just God; that grand belief which is the underlying element of all Masonry, from the first degree to the very apex of the institution, wherever that may be found, whether in the Scottish rite, or in that of Memphis. One feature of the letter, or circular, to which we have referred, demands particular attention, and we will reproduce it. At its close we find the following language:

"It will be wrong, and you will acknowledge it, to restrain in some of many Lodges that anti-Masonic measure which, up to now, forbids the entrance into them of Israelites.

"While a great many of you have got rid of the last remnants of those obsolete, mediæval prejudices and prescriptions, many still approve of them, and still submit themselves to them. We entreat them, in the name of the fundamental principles which are the ties of the great Masonic family, and in the name of Masonic honor, which is tarnished by these feelings, to wrestle with these, and not to give up the struggle until these wrongful prejudices have entirely disappeared

"They who resist them will have with them all the sympathies of the true Freemasons of the world, who look with earnestness upon our mutual and general motto: Liberty, Equality, Fraternity."

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In 1853 or 1854, at a session of and on the floor of the Grand Lodge of this State, we stated in language that could not be mistaken, that we were opposed, utterly and always, to Lodge devotions, in which any distinct religious belief was expressed or even hinted at; and after we had finished our argument upon the subject, we were asked if we were a Jew. Our answer was very distinct, that for two hundred years our ancestors had lived and died in the Christian faith, and this answer was based upon family traditions and a great many tombstones. We then said, as we say now, that the moment that Masonry becomes a Christian institution, or came under the clamp or tie of any religion, it would become an association that would lose its cosmopolitan character, and be powerless for good, and in the hands and under the direction of designing men, become the instrument of evil of both a political and social character. The great tie of our Craft is its universality, and its strongest feature is necessarily its tolerance of all religious opinions so long as the great and strong fundamental principle exists. We accept the Hindoos and the Parsees, and why the Jews should be excluded, if regularly made Masons, is matter of wonder.

We feel confident that ninety-nine of every one hundred Masons in America will endorse the circular from which we have made the foregoing extracts. If the Holy Writings are to be believed, there was a time when all men were Jews, and the Savior of the Christian was certainly such. If the traditions of Masonry are correct, our institution had its very foundation among the Jews, and why, at this late day, the descendants of such should be kept from our lodge-rooms, either in the character of brethren or of candidates, will require stronger arguments than we have yet heard, before we can be convinced of its justice.—*N. Y. Dispatch.*

A MAN on the summit of a lofty mountain commands a wide landscape, and sees things that on the plains below would have been quite invisible. So, many things incomprehensible to us on the plains of the earth will be all visible on the mount of heaven.—*Guthrie.*

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For the Mystic Star.

FRATERNIZING SPIRIT OF SECRET SOCIETIES.

In this age of the world, when religious prejudice stalks abroad; bigotry, in its garb of darkness spreads its death-like pall over the fair face of humanity, and intolerance rears its hydra head in dismay of those whom it may judge God's foes; when professedly religious denominations can be counted by hundreds, and each striving to build the separating wall between them higher and stronger, and each sectarian is crying to the other, "stand by thyself, come not nearer to me, for I am holier than thou;" when brotherly love is languishing and Christian unity is only an empty name; it would seem that something is actually necessary to counterbalance the influence of those deadly foes of human happiness. Too long have those hostile spirits, like a moral pestilence, been suffered to prey upon the peace of humanity, while the multitudes have remained ignorant of the fact that a real antidote for those evils is in existence.

Does the reader ask where that antidote may be found, and in what does it consist? It is found in the Lodge room, and consists in the spirit that imbues it.

A few of the many instances of its operations will suffice to illustrate this position. In the city of L—— there were two clergymen, settled over their respective congregations. They were known as Bro. S. and Bro. T. Bro. S. was the pastor of a rather small and unpopular, yet respectable congregation. Bro. T.'s congregation was but little larger, and no more respectable, but it was well supplied with the "stand by thyself" principle. Bro. S. was a plain, free-hearted, liberal, and friendly sort of a man, with a good development of suavity, always ready to exchange the common civilities of life with any one. Br. T. was the same with those who had the shibboleth of his own evangelism; but towards Bro. S. and his people he was cold and distant in the extreme. The affability of Bro. S. won for him many friends in circles where Bro. T. was received with indifference, and he could not feel himself at ease in company with Bro. S.

At length Bro. T. was induced to become a member of the Division of the Sons of Temperance, No. 2. With that he was

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well pleased, and soon proposed to visit Division No. 1. Some brethren accompanied him, and lo! to his astonishment, the gavel was in the hand of Bro. S. At a convenient opportunity, Bro. S. met him, offering a brother's hand and a brother's welcome. He took the hand, and, returning the grip, said: "Bro. S. I did not expect to meet you here, but am glad to find you engaged in this good cause." He replied, "Yes, Bro. T., I am always happily engaged in good works for the elevation of our race, and hope you will always find me as you advance in every grade of your onward and upward life."

His prejudice against secret societies was *dead*, and that against other denominations was "severely wounded."

In a few weeks he was initiated into the Independent Order of Odd Fellows. It pleased him much, and his astonishment was increased on beholding Bro. S. clothed in the regalia of the chaplain. Hastening to Bro. S. he gave his hand in a very fraternal manner, and said: "God bless you, Bro. S., are you ahead of me, again?" "So it appears," said Bro. S., "and I shall be happy to greet you at every upright, regular step in your upward journey." And so it was. On taking each degree Bro. T. found his new-made friend and brother had been there first. He was so well pleased with the "Sons" and Odd Fellows, he concluded to try Freemasonry. On being initiated there he found Bro. S., and approaching him, in a spirit of brotherly love said: "Why, Bro. S., are you ahead of me in every good word and work?" Bro. S. replied, "Friend, come up higher, and see."

Bro. T. came "up higher;" and at every advancing step he found that brother in advance of him, until he found by experience that he that humbleth himself shall be exalted.

And he *was exalted* in more senses than one. He saw that the principles of those Orders are those which shall fraternize the world. From that time he could even cross the street to walk and talk with Bro. S., whom he had before regarded as entirely beneath his notice. His general bearing towards others was also improved, and he could see a child of God in many a man whom he before supposed belonged to another family.

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A greater change is seldom seen in any man, and the transforming power in this case was clearly attributable to the lessons he learned in the Lodge rooms. He had grown gray in a professedly Christian church, and his prejudices had been growing stronger with his years; but when the true principles of Love, Purity and Fidelity—of Friendship, Love and Truth—of Brotherly Love, Relief and Truth were impressed upon his mind in so many different ways, he could withstand them no longer.

"The heart, that flinty, stubborn thing
That terrors cannot move;
That fears no threatening of his wrath,
Must be dissolved by love.
Or he can take the flint away,
That would not be refined;
And from the treasures of his grace
Bestow a softer mind."

J. H. S.

For the Mystic Star.

"*SUPERINTENDENCE.—"THE JUNIOR WARDEN.*"

Who does not need at times, at least, the oversight, the care, the counsel, the warning of the "faithful Junior Warden?" All are, more or less, under the sway of the lower passions; all, more or less, exposed to temptation; all, more or less, liable to be overcome in the unguarded moment. How essential, then, the office of the "Junior." Theoretically, Masonry aims to throw around its members the best of influences, and if it ever fails to do this, it is because our theory is better than our practice. Much, therefore, depends on the faithfulness of this officer, or, rather, much on the realization of the idea of this office. Every man should be, to his brother, a watchful Junior Warden, and see that no beneficent pleasure becomes, in its excess, a second pain. Is not "every inordinate cup unblessed?" Is not temperance in all things the golden rule of enjoyment? Is not restrained anger a mighty victory?

Not only should the Junior be faithful, but the brethren should profoundly respect his office, or, as we have said, realize its idea. A clear foresight on the part of the ancient founders of Masonry, of human dangers and weaknesses, placed him in the "South." Masonry would lack in essential symmetry without this officer and office. This office—that of vigilant oversight and faithful warning—shows at what we aim, and if its duties out of, as well as in the Lodge, are faithfully practiced and heeded, our prudent lives will show the high moral perfection we can, with heavenly favor, reach. C. W.

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MASONRY.

Three Thousand Years have rolled away
  Upon the tide of time,
Since Masonry began her march
  Of noble deeds sublime.
And though the angry storms of war
  Have swept the earth with fire,
Her temple stands unscathed, unhurt,
  With sunlight on its spire.

Old empires, long the praise of men,
  Have faded from the earth;
Kings, with their thrones, have passed away,
  Since Masonry had birth;
The sceptred monarch, in his pride,
  Has long since met his doom,
And naught is left of his domain,
  Save solitude and gloom.

Proud Egypt, with her wondrous arts,
  Her mysteries of old,
Has slept beneath the tide of time,
  As swift his current rolled;
And Greece, with all her ancient wealth,
  Of genius and of fame;
Scarce holds amid the nations now,
  The honor of a name.

The glittering towers of Troy, to which
  The foes of Priam came,
To meet a welcome for their deeds
  From lips of Spartan dame;
Have long since tottered from their base,
  And mouldered to decay;
The glory of that mighty race
  With them have passed away.

Amid the ravages that swept
  The cities of the plain—
'Mid crumbling of imperial thrones—
  The fall of power and fame.
Fair Masonry has still survived
  The nations' horrid doom;
A beacon, 'mid the night of years,
  To gild the clouds of gloom.

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Through every age stern bigotry
Has sought to crush her form,
But unsubdued, she bravely met
The tempest and the storm.
The clouds of persecution fled
Before her steady ray,
As shades of deepest night before
The rising orb of day.

From Oriental climes she came,
To bless this Western World,
And rear her temple 'neath the flag
Which Liberty unfurled.
Fair Freedom welcomed to our shores
This maid of heavenly birth;
While thousands of our humble poor
Now own her generous worth.

Ten thousand widows, in their weeds,
Have blessed her advent here,
And many a homeless orphan's heart
Has owned her tender care.
Full many a frail and erring son,
To dissipation given,
Has heard the warning voice and turned
His wayward thoughts to Heaven.

Long may her beauteous temple stand,
To light this darkened sphere;
To gild the gloom of error's night,
And dry the falling tear.
And when the final winds of time
Shall sweep this reeling ball,
Oh, may its glittering spires be
The last on earth to fall!

A Baked Bible.—Mr. Schebold, a Bohemian, residing in Ohio, has a Bible which was printed one hundred and fifty years ago. It was the property of his grandfather, who was a faithful Protestant. During one of the cruel persecutions in Bohemia the peasants were required to deliver up every Bible to be burnt. Mrs. S. placed hers in some dough and baked it. The house was carefully searched, but the Bible was not found.

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MUSKEGAN, MICHIGAN.

The following Address was delivered by Grand Master Metcalf, at the laying of the corner stone of the new Court House on the Fourth of July last. We are aware that it is rather late to give publicity to it, but we are unwilling to have the sentiments spoken lost to many of our Craft. Therefore we cheerfully publish them in the STAR, to be transmitted to future generations.—ED.

MY BRETHREN:—We have assembled upon this occasion to participate in the celebration of the anniversary of the natal day of American Independence, and to engage in one of the most solemn ceremonies which the regulations of our Order permit the performance of in public. While we, as Masons, hail the return of this anniversary, and join with festive spirit in the demonstrations of our fellow-citizens, we can indulge in peculiarly happy memories and bestow homage upon those illustrious brethren of revolutionary fame, whose names emblazon the pages of our country's history.

It is, my brethren, with a just pride that we can turn to the records of the infant days of our republic, and point to a long list of immortal heroes—patriot brothers—who disdained not to add to the long catalogue of their virtues and acquirements the title of Freemason. It is not my province, at this time, to enumerate the patriots of those days, or to utter words of panegyric on their deeds, their virtues, and their sufferings; but I should feel recreant to my trust, should I fail to mention on such an occasion as this the name of that brother who was first in the ranks of his country's champion's, and first to pour forth the warm current of his generous blood, a martyr to his country's liberty. Warren still lives in the hearts of his countrymen. The lofty column on Bunker Hill, which carries the history of those times down to future ages, was designed no less to perpetuate the memory of him than the remembrance of an event which will live long after the pillar shall have crumbled into ruin. And it was a fitting tribute to his memory, that the corner stone upon which rests this immense structure, should be tried by the square and adjusted by the level and plumb of

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Lafayette—that brother, whose unselfish patriotism and exalted benevolence made him the confidential friend of *our* Washington.

It is our privilege, my brethren, to commingle the festivities of this occasion with the solemnities pertaining to one of the peculiar rites of our Order.

We are here, to-day, clothed in white gloves and aprons—the insignia of Free and Accepted Masons—to place in the northeast corner of the ground plan, the first stone upon which is to be built a superstructure that shall stand before this community and the world as a temple erected to the cause of Justice.

It has been the custom, from time immemorial, with appropriate ceremonies, to lay the corner or foundation stones of such edifices as it was supposed would endure to after ages, and by this means, transmit to posterity a brief history of our people, the nature of our institutions, the progress we have made in the arts and sciences, and the achievements toward civil and religious liberty. Anterior to and all through the middle ages, our ancient brethren took almost sole direction of the science of architecture, and it is to them that the world is indebted for those magnificent specimens of grandeur which lie scattered throughout Europe, as beautiful relics of a refined and cultivated people. Those magnificent edifices were the results of the labors of associations of Freemasons of various nations who, united by secret pledges and governed in Lodges, traveled from country to country wherever their superior skill was demanded. They transmitted the mysteries of the Craft from generation to generation, countenanced by the wisest men and the most powerful monarchs, until their traditionary lore became disseminated among the people, and finally resulted, through arbitrary power and papal selfishness, in the organization of that important fraternal institution which we humbly represent.

In the hands of our ancient brethren, the implements of architecture were used for the construction of material temples, while in our hands have become expressive symbols to prepare our hearts and minds for that spiritual temple which cannot be completed until time shall be no more.

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Before our institution was divested of its operative character, the laying of the corner stone was fraught with an interest in proportion to the extent and significance of the structure to be erected. To day, we symbolize their emotions and their labors. Indeed, the ceremony which we are about to perform around this perfect ashlar is the only labor of an operative character which we have inherited from our ancient brethren. It has been imitated by other societies, both civil and religious but in its origin and nature it is purely and exclusively Masonic. As the inscriptions upon the exhumed tables of the old world have chronicled for us the annals of their history, so may the coffer which we deposit in the cavity of this corner stone convey to future generations the records of this day, and may the stone ever remain a faithful landmark to those who shall succeed us in life's weary pilgrimage.

MASONRY AMONG THE AGES.

As we pause together to-day, a mighty brotherhood, and look backward through the long vista of ages, the spirit stirs like a harp-string that is touched to the music of some old song. Would that I had the eloquence to paint in words the picture of the past as it glows in the camera of the mind to-day! What shadows rise, what forms appear, what events are re-enacted; aye, how is our whole glorious history rolled back upon the soul of every true Mason!

Then send the memory, winged with imagination, forth upon its errand at this moment, and listen, as every good man ought at times, to the enchanting story that it brings. Behold our brethren, at the distance of hundreds or thousands of years, toiling not merely to erect the temples of the east, or the cathedral piles of Europe, but also laying in eternal strength the foundations of truth upon which is reared that spiritual temple whose God is the Lord of Hosts, and whose light is the revelation from on high. Listen with an attentive ear, and you shall hear the sounding of their gavels in the ancient quarries, the ringing of their trowels along the walls, and the echoing of

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their voices as they call one to another from the towers of the great temples. Bend still closer, and as they kneel at their devotion you shall hear upon their lips, not the names of a hundred heathen deities, but the ineffable name of Him whose prophets—

> "To Judah's harp attuned
> Burdens which made the pagan mountain shake
> And Zion's cedars bow—"

the name of the *One God*—Jehovah. From then, until this hour, there has been in their devotions no other name, upon their altars no other worship. To that sublime conception of the eternal existence and unity of the Godhead, I point this day as the grand central thought around which revolves the vast system of Freemasonry throughout the world. The Masonic fathers, by the exercise of a refined intelligence, read from a volume of grandeur and beauty which the barbarian could not comprehend. Not from the written revelation alone, but from the wide and ever-unfolding revelation of nature—

> "Whose garments were the clouds;
> Whose organ-choir, the voice of many waters;
> Whose warriors, mighty winds; whose lovers, flowers;
> Whose orators, the thunderbolts of God;
> Whose palaces, the everlasting hills;"

they drew the lesson of a great first cause, and embodied its beautiful teachings in that ritual the very words of which we have learned to love. Thus were they moral as well as material builders; and their moral work was greater than their material by just so much as the spiritual is greater than the temporal, mind greater than matter, eternity greater than time.—*Hon. Henry M. Look, Grand Visitor of Michigan.*

A KIND physician, wishing to smooth the last hours of a poor woman whom he was attending, asked her if there was anything that he could do for her before she died.

The poor woman, looking up into his face, replied: "Doctor, I have always thought that I should like to have a glass butter dish before I die!"

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THE FUNERAL.

The funeral of Mr. H. H. Wallace took place at the Methodist Church recently, at three o'clock P. M., under the direction of the Masonic Fraternity, of which he was a member. All the different orders were represented, from the Entered Apprentice to Knights Templar. Members of the order were present from many of the adjacent villages, and the people from all the country around came in to participate in the exercises of the occasion, and to sympathize with the friends of the deceased. It was the largest funeral we have ever witnessed in Sturgis, and the appearance of so many of the Masonic Fraternity, dressed in their appropriate regalia, made the occasion solemn and impressive. Mr. Wallace was a Knight, and the services were conducted according to the rules of that order. The burial service at the grave was read by the Rev. Mr. Ayres and the Hon. William A. Kent, officers of the fraternity, which made a deep and solemn impression upon those present.

The following resolutions were passed by the commandery at a regular meeting, held September 10th:

At a regular conclave of Columbia Commandery, No. 18, of Knights Templar, held at their Asylum in Sturgis, Mich., Sept. 10th, A. D. 1869, A. O. 751, the following Resolutions were unanimously adopted:

WHEREAS, It has pleased the Sovereign Ruler of the universe to call from a life of usefulness and activity our worthy brother, Sir Knight Harrison H. Wallace, who met an untimely death by casualty, September 6th, 1869:

Resolved, That by this dispensation of Providence the Masonic Fraternity, and especially this commandery, have lost a warm and earnest supporter of the sublime principles of our valiant and magnanimous order, the community an honest, upright and enterprising citizen, and the family of the deceased a kind, exemplary and affectionate husband and father.

Resolved, That while we bow in humble submission to the will of Him who presides over the destinies of nations and individuals, we deeply mourn the loss and cherish the memory of the many virtues and estimable character of our fallen brother.

Resolved, That we extend to the bereaved family of the deceased our heartfelt sympathy and condolence, and point

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them for solace and consolation to Him who "doeth all things well and aboundeth in mercy and righteousness."

Resolved, That in the sudden death of our brother Sir Knight we are reminded that we too are mortal and born to die, and that we should live more in consonance with the principles which are inculcated in the great light of Masonry, hoping for a final admission into the blessed Asylum above, "that house not made with hands, eternal in the heavens."

Resolved, That a copy of these resolutions be presented to the family of the deceased, and published in the "Sturgis Journal," the "Michigan Freemason," and the "MYSTIC STAR."

WILLIAM L. STOUGHTON,
J. W. FLANDERS,
WILLIAM A. KENT,
} Committee.

LAWS FOR MASONS.

Thou shalt neither vex a stranger nor oppress him, for ye were strangers in the land of Egypt.

Ye shall not afflict any widow or fatherless child. If ye afflict them in anywise, and they cry at all unto me, I will surely hear their cry; and my wrath will wax hot, and I will kill you with the sword, and your wives shall be widows, and your children fatherless.

If thou lend money to any of my people that is poor by thee, thou shalt not be to him a usurer, neither shalt thou lay upon him usury.

Thou shalt not raise a false report; put not thine hand with the wicked to be an unrighteous witness.

Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment.

If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.

Keep thee far from a false matter; and the innocent and righteous slay thou not, for I will not justify the wicked.

Thou shalt not oppress a hired servant that is poor and needy, whether he be of thy brethren or of the strangers that are in thy land within thy gates; at this day thou shalt give him his hire; neither shall the sun go down upon it, for he is poor and setteth his heart upon it.—*Great Light.*

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HOME DEPARTMENT.

OUR DUTY.

"Work for some good, be it ever so slowly,
Cherish some flower, be it ever so lowly;
Labor—all labor—is noble and holy."

What is our duty? I do not know just what your duty may be, but I know our duties lie all along the glorious vista of our lives, reaching onward to eternity. We are to do something. God never intended us to be mere idlers, but to labor to improve the talents, the bodily health, and the condition of humanity.

There is a class of people who make this motto the rule and guide of their lives: "The world owes me a living and I'll get it without labor." It is well such people do not live very long; their inactivity *rusts* them out, and they sink into the grave unlamented. Those who are truly industrious are not sorry when these idlers die.

There are duties devolving upon each person, and none can perform those duties for another.

Strength and endurance shall be given each one as he shall need; and the more cheerfully each one performs his or her daily duties, the sweeter and easier will they become. For we can not glide smoothly over the rough sea of life; we must meet with trials, sorrows and adverse winds. But still such tribulations should not discourage us.

In time we shall know what it is to labor and to wait. According to the Scriptures, it is the will of God that man should earn his daily bread, and experience shows that it is just. There are other ways in life, but in this shall we all do best.

"I can find nothing to do," is simply an untruth.

Let me tell you there is plenty to do. There is everything to

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do. Study, think, read, watch for an opportunity, and when you find something, do it with hearty good-will. You c n read the beauties of the sky, the calm of the crimson sunrise, the splendors of the golden sunset. Watch the graceful motion of the green foliage, and note the sweet sounds of some grand old forest. Nature has spread out before us her great book, full of beautiful illustrations, and he who will, may read and become wiser and better.

You will find nothing idle. We see Nature busy always. God gives the orders; she obeys them quickly. First, during the lovely spring time, with her robe of varied green, smiling and happy, gay and gladsome. Then in summer, when the air is sweet and balmy with flowers, and glorious with beauty and holiness, busy at work, as with fairy fingers, to weave the lights and shadows together. Autumn and winter each have their work to do, and regularly is it done. And thus in creation we see the law of labor carried out, and shall not we who compose this great, living, breathing world be useful, too?

In every age of the earth bright examples of industry have lived. Men and women high in the world's renown, moving in the first great orbit of God's commands, have labored with their hands and minds for the good of mankind. Their names and the result of their labors, have been handed down to us through many generations, and bright with glory are they to us who love and honor their labors.

Let us do likewise; let us, with exalted ideas of what life is and what we can make it, tread bravely and proudly the pathway they have trod. We may stand within the holy temple, robed with knowledge, truth and power.

Horace Mann has said: "All around us lie worlds of love and truth yet to be conquered, and such inviting worlds must forever bound the circumference of moral achievements, while the Infinite Creator remains superior to the finite creature."

When the sculptor, voyaging toward the classic land of Italy, sails by the hills of Carrarian marble, he peoples their rocky bosoms with myriad forms of beauty yet to be wakened into life. So the lover of moral excellence sees all the space between man's imperfections and God's perfections waiting to

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be filled with new forms and new institutions of truth, and duty, and love.

The vineyard is before us; never let us hear the words: "Why stand ye here all the day idle?" Faithful work is holiest love; for deeds each day show our obedience to the law of labor. There are many in our land who look upon labor as elevating and ennobling, as useful to the health of mind and body. And others think it below their dignity to dress their own hair. Weak in that wherein they should be strong, what are they good for? But for the true soldier there is always something to do. Little duties here and there claim his attention. Oh, what a work there is before us; how much there is to live for, labor for, and die for, if needful. We have not all the same power to perform our varied duties. Our pathway may at times be overcast with trials dark and drear, and the pleasant sunbeams vanish all away. Yet God is overhead; we can stand and wait; soon the sunshine will dispel the clouds, and life will seem all the sweeter and nobler for the trial hour.

"If we are too weak to journey
Up the mountain steep and high,
We can stand within the valley
While the multitudes go by.
We can chant in happy measure,
As they slowly pass along;
Though they may forget the singer,
They will not forget the song."

"Up with you and work like men till life's great object is accomplished; and when the work is over and the results of the work attained, then thankfully sit down to rest."

Oh, let us seek and find each our several duties, cheerfully do them, patiently labor; accepting with grace each heavy chastisement, and feeling that He who maketh our frame knoweth that is best, for we are but mortal.—*American Odd Fellow.*

The great principles by which alone can be worked out the science of life, are a desire for the good, a passion for the honest, and a yearning after the true.

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THE DEATH OF SUMMER.

By the lengthening twilight hours,
By the chill and fragrant showers,
By the flow'rets pale and faded;
By the leaves with russet shaded,
By the gray and clouded morn;
By the drooping ears of corn;
By the meadows overspread
With the spider's weavy thread;
By the soft and shadowy sky;
By the thousand tears that lie
Every weeping bough beneath—
Summer, we perceive thy death;
Summer, all thy charms are past;
Summer, thou art wasting fast;
Scarcely one of all thy roses
On thy faded brow reposes.
Thrush and nightingale have long
Ceased to woo thee with their song;
And, on every lonely height,
Swallows gather for their flight;
While the wild wind's dreary tone,
Sweeping through the valleys lone,
Sadly sighs with mournful breath,
Requiem for sweet Summer's death.

Chambers' Journal.

A MOTHER'S INFLUENCE.—How touching is this tribute of Hon. T. H. Benton to his mother's influence: "My mother asked me never to use tobacco; I have never touched it from that time to the present day. She asked me not to gamble, and I have never gambled. I cannot tell who are losing in games that are being played. She admonished me, too, against hard drinking; and whatever capacity for endurance I have at present, and whatever usefulness I may have attained through life, I have attributed to having complied with her pious and correct wishes. When I was seven years of age she asked me not to drink, and then I made a resolution of total abstinence; and that I have adhered to it through all time, I owe to my mother.

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WOMAN SUFFRAGE.

Our friends of the *Revolution* will shake hands for very gratitude and satisfaction with the *American Churchman* because of its frank utterances on this question. In reviewing Dr. Bushnell's new book, the editor says:

"Dr. Bushnell takes up the cudgels against female suffrage. We don't think it will make much difference. There is surely no sense in allowing an ignorant, drunken peasant from Europe, who has been a year in the country, to vote, and denying the privilege to an educated and accomplished woman.

"We have taken the theory of universal suffrage, and it is usually claimed as 'a natural right!' There is no possibility of stopping the drift till it reaches its end. For ourselves, we do not care how soon that end is reached. We would help it all we could. Logically, we have no right, on the theory, to say one word against women's voting. It is only strange they have not come to the polls before this.

"Nothing that Dr. Bushnell says affords any reason to forbid them. He is laboring in the bewilderment of American ideas of suffrage, and his reasoning is all against his conclusion.

"The true base of the *state* is the *family*. The family, on the Christian theory, is one. In a true Christian state, in a high and genuine civilization, the families are the units, and the true suffrage is not manhood suffrage or womanhood suffrage, but *family suffrage*. Each household should have its vote, whether there be a father at its head or a mother.

"But to talk of individual suffrage, and the denial of that suffrage to women, or even to intelligent children, is absurd.

"Dr. Bushnell would have women practice medicine and law, and even preach in churches, and yet would deny such women the suffrage which he is ready to confer on the ignorant man that sweeps out the female lawyer's office or grooms the female doctor's horse.

"The thing is absurd on the face of it."

"That's the ticket," Dr. Bushnell. What do you say to it?

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THROUGH the kindness of a friend, the "*Peabody* (Mass.) *Press*" was sent us a few days since, that contained the following beautiful lines, which, in the "days of *our* youth," were memorised. Of late years, we have many times wished to recall them, but in vain. We are thankful that they are rescued from oblivion.—ED. STAR.

"[These sweet and touching lines, taken from the *Maryland Gazette*, were written by the Hon. St. George Tucker, of Virginia, some time previous to the year 1812, on being solicited to know why he had ceased to court the inspiration of the Poetic muse. They are full of feeling, simplicity, and truth, and cannot but find their way to the heart. In them we find an elevation of spirit, which can look back on the changes of time with a dignified complacency, unmingled with regret, and a lively Christian hope, which points to the future, and seems to anticipate the joys of the Beatified Good. It was not from the rich treasures of his highly cultivated mind that this venerable man derived his desirable temper, but from the study and observance of the mild injunctions of the Father of Peace. Such a state of mind alone is happiness—to all, then, it is desirable; and happily, to all attainable. 'Let the hopes of your age be fixed on your God.']"

Days of my youth! ye have glided away;
Hairs of my youth! ye are frosted and grey;
Eyes of my youth! your keen sight is no more;
Cheeks of my youth! ye are furrowed all o'er;
Strength of my youth! all your vigor is gone;
Thoughts of my youth! your gay visions are flown.

Days of my youth! I wish not your recall;
Hairs of my youth! I'm content you should fall;
Eyes of my youth! ye much evil have seen;
Cheeks of my youth! bathed in tears have ye been;
Strength of my youth! why lament your decay?
Thoughts of my youth! ye have led me astray.

Days of my age! ye will shortly be past;
Pains of my age! yet a while ye can last;
Joys of my age! in true wisdom delight;
Eyes of my age! be religion your light;
Thoughts of my age! dread ye not the cold sod;
Hopes of my age! be ye fixed on your God!

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EDITORIAL.

NOTES BY THE WAY.

We always have a joyful trip in Michigan, for everything seems to be cheerful, and a good degree of prosperity repays the industry of the people. Our first call was at Kalamazoo, which is the queen city of the West, for real beauty.

It is not to be wondered at in the least that the Masonic craft prospers in that lovely place. All the surroundings from the hand of God present such harmony, and the birds warble their notes of praise to Him in sweetest tones, while all nature smiles with loveliness. And if the walls of the Temple of Masonry are not erected plumb, and cemented firmly with her cardinal virtues, it is in consequence of the workmen not following the designs, which are so beautifully drawn upon nature's trestle-board, by the G. A. B. O. T. U. The moral edifice of Masonry should be built without a discordant sound in every locality; but more especially in this city, where everything formed by the hand of a greater than Solomon is suggestive of beauty and symmetry. And from what we could learn of the craft, they have caught the inspiration, for we heard of no confusion among them.

We had a very pleasant brief interview with the M. W. Grand Master Metcalf, who resides there. And a Grand Master having the surroundings of nature so perfect, should make correct decisions. And we are inclined to the belief that it is so, for we hear no complaints among the workmen of his jurisdiction.

We tried to catch a glimpse of the editor of the "*Michigan Freemason*," but he was so much like Zachius in stature, and unlike him in obtaining a conspicuous position, that we missed him, and lost the pleasure of having a brotherly interview. But success to him.

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Plainwell was the next town where we tarried to rest and refresh ourselves. The craft does not seem to be working with that degree of peace and harmony which should characterize a brotherhood. It is hoped, however, that all things will be masonically adjusted. The good sense of the members will so settle matters for the good of the Order, that in future feelings of kindness will govern all of their acts.

Otsego is a town that we visited thirty years ago. Many changes have taken place. Nearly all of the heads of families have passed away, and their children, and children's children, occupy their places.

The Masonic fraternity at that time was not known only as an organization that had existed in the past. Then there were no Lodges, and no one dreamed of reviving the valley of the dry bones of Masonry. But they have been shaken into life with vigor and power. Once more the workmen are prudently and faithfully at labor upon the Temple.

Allegan is a fine manufacturing place, and since it has been blessed with a railroad, it has taken on new life and thrift.

Masonry is well established here. A Lodge and Chapter are in successful operation, doing good work. We have a live set of Masons in all the region about.

Saugatuck, the meaning of which, we believe, is the "*mouth of a river.*" Dutcher Lodge, named after one of its honored members, is flourishing finely. The Lodge is located in Douglass, across a beautiful lake lying between the two towns. There is a talk of having a Lodge in Saugatuck. At times it is quite inconvenient to attend, especially in dark and stormy nights, making it a *dangerous coast* to travel with the small boats that are used. Both of these towns are growing. They are located in a fine fruit section. And when they obtain the much desired Lake Shore Railroad from Grand Traverse to Chicago, touching all the towns upon the shore of Lake Michigan, running through the belt of land that will always produce fruit, this will be one of the important points on the Lake.

The section of country bordering upon Lake Michigan, ranging from five to ten miles back, will eventually be the very garden of all the Northwest. It will have, in time, a dense popu-

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lation, employed in horticulture. Producing fruit for a vast section of country on the west side of the Lake, extending to the Rocky Mountains. Let the present inhabitants begin to talk about a Lake Shore Railroad, and when it is secured, it will bring all the land contiguous to it into immediate market. Prospectively, we can see this belt of country completely covered with fruit, and dotted over with fine residences of industrious people, like the outskirts of a large city, extending from Grand Traverse to St. Joseph.

Masonry must needs have an important mission to perform in this grand improvement. We can see her Temples rising in magnificent splendor upon the high bluffs, and in the low vales upon the coast of this western inland sea.

Wayland is a very fine located town, but the Gardner Railroad, from Kalamazoo to Grand Rapids, has left the place out in the cold, four miles away. And unless it secures the Indiana and Grand Traverse road, its doom is sealed. We are sorry for them, for we have a noble brotherhood of *live Masons* in there. We tarried with our worthy companion and brother, Pease, who has a care for the wants of a brother sojourner.

Grand Rapids is one of the finest cities of Michigan. It claims to be No. 2. It certainly must have caught some of the spirit of Chicago. We have found no place where there is so much real stir and goaheadativeness. It has become quite a manufacturing place. The several orders of Masonry are doing well. Two Lodges, a Chapter, a Council, and a Commandery, are all in successful blast.

This is the home of our genial companion, Lovel Moore, P. G. M. of this jurisdiction. He spends his time only in part here. We did not see him on this visit, which we regret very much. We renewed our old acquaintance with many of the craft. Had an agreeable interview with General Innis, P. G. H. P. of Michigan. And we heard our talented Sir Knight, Rev. L. J. Fletcher, discourse upon the transcendant beauty and grandeur of the doctrines of Christianity. His theme was the duty of living a life of obedience to the high mandate of Jehovah, as taught by the Master. The force of his arguments were like arrows of truth, that penetrated the hearts of his hearers,

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enabling them to feel that the true object of their being was to live a *holier* and a *higher life.* We have a promise from him that he will write for the columns of the MYSTIC STAR. We trust we may not have to put him in our list of ministerial correspondents to furnish an additional proof that it is easier to promise than perform.

Berlin is a town in Ottowa county. The standard of Masonry is planted in that place, and we were informed that a good work was going on, and the power of our Institution was being felt in the vicinity. At this place we had a strong inclination to put back into the country, which we indulged, and visited our old friend and companion, J. H. Sanford. We found a conveyance with a man whom we afterward discovered to be a brother and a reader of the STAR, and a pleasant ride was enjoyed until we came to the cottage of brother Sanford, where we had a welcome greeting and a happy visit with him and his life companion. Brother S. took us to Cooperville and Eastmanville. At each place we called upon many of the brotherhood, and were made glad by their congratulations of our success in our laudable enterprise. Brother Sanford is a strong writer, an old editor and publisher, and the readers of the STAR may expect to hear from him often.

There is a flourishing Lodge at Eastmanville, situated upon the banks of Grand River.

Our next stopping place was Grand Haven. The Masonic banner is unfurled in this town, and the good of Masonry is doing its work, and smoothing the ashlars for the grand Temple.

MUSKEGON.—There are two good Lodges in this town, and a Chapter. Masonry has gained a strong foothold in this section. We enjoyed the privilege of meeting with them, and forming an extensive acquaintance. These greetings of friends, the renewing and making acquaintances, are the bright spots of life in our pilgrimage journey. To meet familiar friends in a strange place, and made to feel at home, and among those who care for you, where all things are not swallowed up in selfishness, is true refreshment to the weary pilgrim. Here, too, we found our old friend and brother, Rev. T. Wheeler, whose hos-

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pitality we enjoyed. We shall look for some good contributions to the columns of the STAR from him. Rev. Mr. Cook has promised to write for us. Reader, we expect to make the STAR shine brighter and brighter in future. Our brotherhood begin to feel that our STAR is "a fixed one" to light their pathway. *So mote it be.*

WHITE HALL.—This is a fine town, situated on White River, about six miles from Lake Michigan, at the head of White Lake, which forms one of the finest harbors on the coast. The Government is cutting a new channel from Lake Michigan into White Lake, and when finished, and the country settled, and the people turn their attention to the cultivation of fruit, this will be one of the loveliest spots of earth. The Masonic Lodge is located at Montague, on the north bank of White River, from White Hall. We met the brothers in session the evening we were there. We had a delightful time with the members of the craft during our entire stay. We were cared for at the Harwood House, at which place every traveler will find suitable refreshments, with our good brother Harwood.

From this northern retreat, we retraced our steps to Grand Haven, just in time to step upon the cars for Ada. Called to see our most excellent brother, Dr. Chase, and enjoy a short visit. They have no lodge as yet, but live in hopes of having one ere many moons.

LOWELL is fast growing into note. It has a good Lodge, in excellent working order. We have many true friends here. Masonry in this town, as in all others, where the members are alive, enjoys the confidence of the best men in the community.

HOW TO LEARN THE PIANO KEYS.—Beginners often find trouble in learning the keys of a piano. The following may be of assistance to them:—

All the G and A keys
Are between the black *threes*,
And 'tween the *twos* are all the D's.
Then on the *right* side of the threes
Will be found the B's and C's;
But on the *left* side of the threes
Are all the F's and all the E's.

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LAYING OF CORNER STONE AT ENGLEWOOD.

On the 17th of September the Masonic bodies of Chicago assembled at their respective halls for the purpose of proceeding to Englewood (formerly Rock Island Junction), to lay the corner stone of this important County Normal School.

The heartiness of the invitation extended by the public school officers of Cook county was fully reciprocated by the Masonic bodies participating. Providence, too, cordially approving the measures, smiled upon us one of the most delightful days for such an occasion.

Upon arriving at the grounds, R. W. Bro. D. C. Cregier, D. G. M., acting G. M., in a most befitting manner, introduced the occasion and its significance to those having assembled. After prayer by the acting W. G. Chaplain, the following appropriate hymn, prepared for the occasion, was very acceptably sung by the gentlemen selected for the occasion:

Round the spot thus well chosen,
Brothers, with fraternal hail,
Gather in your mystic ring,
Mystic words, and joyful sing,
Lord, our hearts, our souls are thine,
On our labors deign to shine.

Round this spot may plenty reign—
Peace, with spirit all benign;
Unity, the golden three—
Here their influence ever be.
Lord, these jewels of thy store,
Send them bounteous, flowing o'er.

Round the spot where now we stand
Soon will stand another band;
We to other worlds must go,
Called by Him we trust below.
Lord, thy spirit, grant that they
All Thy counsel may obey.

The Historic Box, containing the names of Masonic bodies participating, proceedings of Grand Lodge of Illinois for 1868, names of county officers, contractors, architects, teachers and

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pupils of the Normal School, etc., were deposited in the cavity of the corner stone.

The impressiveness of the Masonic ceremonies proper that immediately ensued, secured the attention of the entire concourse, and were performed with the gracefulness and dignity befitting the occasion. The choir then sung:

Hail, Mysterious! Hail, glorious Masonry,"

after which prayer was again offered by the Grand Chaplain, when the Grand Master, D. C. Cregier, declared the stone laid in ample form.

The Normal School choir, assisted by competent gentlemen and the Vass' band, commenced the ever welcome national song—

"My country, 'tis of thee,"

in which the whole audience, numbering about five hundred, promptly and patriotically joined, sending up to the heavens above, the residence of our noble, revolutionary sires, expression of gratitude sincere enough to augment the heavenly bliss of which their sanctified natures are the constant recipients.

A most beautiful episode ensued. It consisted in the presentation of an elegant silver trowel, with an appropriate inscription, to the acting Most Worshipful Grand Master, D. C. Cregier, by Gen. E. Salomon. The presentation speech was brief and pertinent; the response most suitable, expressing in words (extemporized on the spot,) as well as in their intonations, the sincere gratitude of the recipient. The elegance of the gift was only excelled by the well deservedness of him who so gracefully received it.

Subsequently, Mayor Rice delivered an address suiting the time and occasion, closing with the hope he cherished that, "through the instrumentality of this Normal School, girls would be taught those principles and duties that would check" as he called it, "the alarming and dreadful cry, so fearful to every man that loves his home and honors woman, 'ballot, ballot, ballot.'" Some cheered this sentiment vigorously, while others as vigorously refrained.

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At the conclusion of the speech the civic and Masonic bodies marched to an adjacent grove, where the citizens of Englewood had prepared a generous collation. Special seats had been reserved for the Mayor, members of the press, and the following distinguished body of Masons:

R. W. D. C. Cregier, D. G. M., acting G. M.; Wor. E. Powell, acting D. G. M., Wor. H. F. Holcombe, acting S. G. W.; Wor. G. W. McElwaine, acting J. G.W.; Rt. Wor. J.W. Clyde, D. D. G. M.; Wor. E. Cook, acting G. T.; Wor. N. E. Wheeler, acting Sec.; Wor. W. G. Swan, S. G. D.; Wor. A. M. Thomson, acting J. G. D.; Wor. J. Hennerheets, Wor. H. E. Hamilton, acting G. S.'s; Wor. J. S. Hanna, acting G. C.; D. D. Garland, bearer of the three great lights; M. W. Fuller, bearer of book of constitution; H. C. Berry, acting G. M.; N. J. P. Ferris, acting G. T.

We returned homeward amid the same cheerful circumstances in which we set out for Englewood, that prospective seat of learning. The invigorating breezes of heaven, the sweet sunlight from above, the congratulations of the community and the calm, inner reflection that we, as Free and Accepted Masons, had given another attestation of the unaltered and unalterable purpose of Masonry to ally itself with and to forward every educative and other honorable enterprise that befriends man or glorifies God, his Maker, conspired to render us, both internally and externally, superlatively happy.

It is not inappropriate to subjoin, though to omit it would be, that the evenness and unalloyed pleasure of this memorable day were largely owing to the superior judgment, good taste and adaptedness evinced by D. C. Cregier, acting Grand Master, and H. C. Berry, acting Grand Marshal, in filling the positions to which they had been respectively assigned.

J. S. Hanna.

There is no fortune so good but that it may be reversed, and none so bad but that it may be improved. The sun that rises in clouds may set in splendor, and that which rises in splendor may set in gloom.

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For the Mystic Star.

INQUIRIES—MASONIC JURISPRUDENCE.

BY J. P. COWLES.

BROTHER BILLINGS:—Having ever admired your candor and soundness in Masonic laws, I have concluded to ask your opinion on the following points:

Firstly. If a member of a lodge is tried for "unmasonic conduct," on a vote for "guilty" or "not guilty," can he be pronounced "guilty" upon a majority vote?"

Answer. No; unless the Grand Lodge has an edict to that effect. If there is no expressed law by the Grand Lodge, in the form of an edict, then the practice of lodges in your jurisdiction, together with the common law of Masonry practiced in other grand jurisdictions, must be the law.

The general law is that it requires a *two-thirds* vote to condemn. If the vote is less, the accused must be pronounced "*not guilty.*"

Secondly. Should the accused be subjected to a vote of his lodge on the penalties, when there is not a *two-thirds* vote for *guilty?*

Answer. No; from the fact the accused is declared by the vote *not guilty*, and should be so informed by his Worshipful Master. With less than a two-thirds vote he stands Masonically *not guilty.*

Thirdly. If the *Worshipful Master* should decide that a majority was sufficient to declare the accused guilty, but that it must be two-thirds on the penalty, in what condition is the accused when the lodge votes *no* on all the *penalties?*

Answer. He is acquitted most assuredly. His condition and relation are the same as before the charges were made against him. This ends the whole matter. In some Grand Lodge juristictions the accuser can take an appeal; but in the State of Michigan, if the accuser fails to sustain his charges, there is no appeal, which we believe is a just and righteous law.

Fourthly. Can the lodge at any subsequent communication reconsider the vote on the penalty, and *expel* the accused?"

Answer. It can not.

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Fifthly. If the Worshipful Master should declare that a majority vote was sufficient to condemn the accused, when the law declares that it shall be *two-thirds*, and at the same time the lodge refuses to fix a punishment by a two-thirds vote at the trial; then, at a communication subsequently, the case is called up again, and a motion sustained to reconsider so much of the trial as relates to fixing a penalty, and the lodge votes to *expel* the accused, can the *Most Worshipful Grand Master* set aside the action of the lodge at this communication, expeling the accused, and pronounce it null and void, and restore the expelled member to his former standing in his lodge?

Answer. He undoubtedly can do so with safety, the same as the Governor can pardon a person who has been condemned illegally for a crime, which condemnation disfranchises him as a citizen, and deprives him of his political and civil rights. The pardon restores him to all of his former privileges. It is not necessary that there should be a session of the Legislature to pass a special resolution upon his case before he can be restored to liberty, of which he has been unlawfully deprived. So with the powers of the Grand Master. When Worshipful Masters and lodges commit gross blunders and errors, do injustice to members, make unlawful decisions whereby the peace and harmony of Masonry is disturbed, the character and standing of a brother becomes jeopardized, the *Most Worshipful Grand Master* can declare all such acts null and void, and restore the injured brother to full fellowship again, as he was before any action was taken. He occupies the same position in our great moral institution, during the recess of the Grand Lodge, in seeing that justice is practiced in his jurisdiction, as the Governor does in a civil dominion. J. B.

GRATITUDE for mercies, patience under trials, congenial society and the hope of heaven, will bring us all the happiness this life can bear. Absolutely there is nothing beyond these but the life eternal. Accept this view, and waste no more time and labor in seeking for happiness where it is not.

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WHAT OUR ARTISTS ARE DOING.

We took occasion to visit the studios of our Chicago artists, and with great local pride we observed the uniform excellence of their productions, and their steady, hopeful improvement. We feel that the pictures exhibited by our home artists justify us in pronouncing Chicago the great art centre of the West.

We confined our visit to the Opera House art building, and called first at the studio of Bro. John Phillips. Bro. Phillips has now in the gallery several life-like portraits, among them Upton, of the *Tribune*, Dudley Buck, the distinguished organist, and Mrs. H. H. Cross, and later, a rare head of General Thomas Ewing, of Washington. There is an individuality in the color and drawing of this artist's portraits which bear the impress of an eye and hand rarely gifted. His treatment of flesh color is as varied as it is in nature, free from the usual mannerisms of the pallet, and quick to seize the passing changes of form and color. His works develop an individuality of the most startling kind. The portrait of General Thomas Ewing has all these traits of truthful individualism more fully portrayed than in any head we have seen from Phillips' easel. The subject is a noble one; there is that dignified repose in the head and expression which suggest mental strength and family distinction, and the whole is so truthfully translated to canvas that the eye, in looking at it, loses sight of paint. There are others by this artist. Among them we would note a splendid portrait of General Sheridan, strong and full of action; also, a portrait of Edwin Adams, the distinguished actor, as Phidias in the "Marble Heart." The latter represents the most living, breathing qualities, and as a representation of real life, appears to be one of Phillips' happiest hits. We heartily join in the popular current of opinion so widely spread over the land, that Phillips stands alone in portraiture.

P. FISHER REED.

We are pleased to record great advancement in this artist's works; his color is better, and his observation of nature less clouded. With his poetic feeling and his practice, together with this rapid advance in his last productions, we predict for

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him great success among a new and better class of patrons than those of last year.

JAS. H. S. REED.

This talented young artist is working faithfully and conscientiously, and bids fair to reach an enviable position among our fruit painters.

Shirlaw has lately returned from the East, and is preparing his studio for work. He is the Darley of the West in drawing, and excels him in the elements of composition. Chicago is fortunate in having him at the head of the drawing academy, and can say without boasting that she is better provided in this respect than New York.

GOOKINS still wanders in Fairy land, and is as poetical in his translation of the Magi's domain as it is possible for the hand of a mortal. Mr. G. is gifted as few are. His works are original, and full of fine feeling in color and treatment.

HARRY HILLIARD.

This artist comes to us from the harvest field of metropolitan art full of honors; his portfolio filled with bits of nature that breathe the warmth and fullness of outdoor life. His style is attractive, no less to the professional than to the mere novice in art. His pictures are full of sparkling effects, clear in color, and although of the effective method, they present all the necessary completeness in their details. His style is his own; there are none in the profession like him. His only rival is in sky, forest, plain, and mountain, and his reflex is in the placid stream and playful, gushing brook.

The enterprise shown by Messrs. Aitkin and Fuller, in the varied improvements and additions to their collection, should demand from us more than a passing notice. The experience and taste of Mr. Aitkin in the selection of proper works for exhibition, are facts pretty well established, and should be appreciated by the art seekers of Chicago, and we have good reason to believe that a *substantial* appreciation of such public services is fast taking hold of the minds of our citizens.

We shall repeat our visit when the artists who are now absent filling their portfolios, return to their studios, and lay our impressions before our readers in our next issue.

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GRAND LODGE OF COLORADO, GRAND SECRETARY'S OFFICE, Georgetown, Sept. 29, 1869.

At the annual communication of the M. W. and Honorable Fraternity of F. and A. Masons of Colorado, held in Denver, Tuesday, the 28th day of September, A. D. 1869, A. L. 5869, the following named Grand Officers were elected and duly installed:

M. W. H. M. Feller, G. M., Central; R. W. R. Sopris, D. G. M., Denver; R. W. W. D. Anthony, S. G. W., Denver; R.W. Hal Sayr, J. G. W., Central; R. W. Wm. W. Ware, G. Treas., Georgetown; R. W. Ed. C. Parmelee, G. Sec., Georgetown. Bro. L. N. Greenleaf, of Denver, was appointed Chairman of the Committee on Foreign Correspondence.

Fraternally,

ED. A. PARMELEE, G. S.

WANTED.—Any of our subscribers having the July number to spare, will confer a favor by sending it to the MYSTIC STAR office. To any desiring it, we will be most happy to purchase a large number of that issue at 25 cents per copy.

FORT WAYNE, INDIANA.

Prosperity surrounds the Craft at Fort Wayne. A new lodge, called Home, has just been organized, O. D. Hurd, W. M. There are now four lodges in the city, and ten in Allen county. Work for all, and all work well, and dwell together in unity.

THE LANDMARK, a new literary and Masonic quarto size publication, is issued at No. 2 Dey St., N. Y. It gives promise of great excellence. May it take deeper root in Gotham than its numerous predecessors.

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THE MYSTIC STAR.

VOL. XI. A. L. 5869—NOVEMBER, A. D. 1869. NO. V

ANTI-MASONIC CRUELTY.

PERU, Ill., Oct. 20, 1869.

MY DEAR BRO. BILLINGS:—While traveling in Ireland the past year, I came upon a newspaper in which the enclosed reply to an article against Masonry in general, and the order of Knights Templars in particular, which had previously appeared in a newspaper edited by a chip of the Irish Romanist block. If you can use this document it is at your service.

Yours fraternally, M. MAGILL.

FREEMASONRY VERSUS THE CHURCH OF ROME.

To the Editor of the Kerry Evening Post—SIR: Though no Freemason myself, I have watched with interest the progress of the contest carried on in your columns, and those of your local contemporary, between the champions of that ancient and benevolent order, and the advocates of that system, which, while it anathematizes all societies that presume to organize themselves independently of it, is itself "*The* secret Society" *par excellence.* Acting under the order of *their* "Grand Master," who in his allocution of 1865, declared of the Freemasons, "not a moment is to be lost in striking and lacerating with one sentence of condemnation, as with a sword, this sect that broodeth crime, and assaulteth all things human and divine"; the underlings of that arrogant system in this county recently prevented all its votaries who were simple enough to obey their commands from attending a concert, the proceeds of which

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were to be devoted to the laudable object of completing the Tralee Masonic Hall. I see by the papers a somewhat parallel case, that a bazaar is shortly to be held for the purpose of raising funds to complete the new Dominican Chapel in Day Place. That the true character of the Romish order, for whose use it is being erected, may be clearly understood, I trust you will allow me to place before the public an incident in its history, which, in my humble opinion, throws completely into the shade those *symbolical* and *visionary* "horrors" which, in the last issue of the *Chronicle*, are laid to the charge of Freemasonry, and gives a seasonable insight into the spirit and practice of Popery when in the ascendant. The incident which I am about to relate is the massacre of the Knights Templars—themselves an illustrious branch of the Freemasons—in the reign of Philip IV. of France. According to the account* from which I quote, this monarch, after trying in vain to extort from them, either by promises or threats, an avowal of guilt, "gave them up to the tender mercies of the Dominicans, who were never known to fail when any act of monstrous cruelty was to be performed. They had gone through a long apprenticeship to the trade of torture, and were perfect masters of the craft." The scene, at first, is laid in the Temple house at Paris, whence had once issued forth, like a glorious stream, a host of heroes marshalled under the auspices of the King and of the Pope, and under the banner of the cross, for the defence of the Holy Land, and which, we are told, "was again crowded with gallant knights; but they were no longer armed for the defence of the Sepulchre. The sword was no longer drawn for the fight. The battle horse bore them no more to the charge. Captives to their fellow Christians, in the power of enemies more pitiless than the Saracens, they lay in chains, each in his silent cell, loaded with base accusations, and expecting death." The first victim to whom we are introduced is described as "an old man with a long white beard, and floating locks as pure as snow. He is an old brother of the order, of a princely race, with the blood of a

* James's "Dark Scenes of History."

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long line of nobles flowing in his veins. Sixty-five years have passed since his mother first held him with pride and delight in her arms." His numerous deeds of valor on the battlefields of Palestine are then recounted, after which follows this heart-rending description of the reward which he receives from his former patrons—"They have kept him without food or drink for eight and forty hours; they are condemning the old hero of the cross to die the death of a wolf. Lank hunger is upon him, gnawing his very entrails. He could tear his own flesh with his teeth. He has knocked and called in vain at the barred and bolted door; and now he lies and gazes at it with haggard eye, listening as the steps pass and repass; but they bring him no relief." But far more horrible are these scenes which are next to be described. "In a great hall, stretched upon a machine, formed somewhat like a bed, but having moveable joints and various wheels and windlass, lay a tall and powerful man of the middle age. His broad brow was knit with a stern and resolute frown; but his eyes had the anguish of apprehension in them; and his teeth were firm set, as if to prevent any sound escaping from his lips. His ankles and his wrists were firmly fastened with cords to the beams of the machine; and his body, too, was fixed with a hoop of iron. By his side stood the Grand Inquisitor, William of Paris. A number of Dominican monks were around. Near at hand was a surgeon with a phial and a cup; but by the side of the machine stood two powerful men, in a lay habit, with their arms bare. I exhort you, brother, in the name of God and the Holy Trinity, said the Inquisitor in a low, sweet voice, 'to make confession of the truth, and save us the necessity of using means to force it from you.' 'I have said the truth,' replied the Templar firmly, 'and take notice, everyone, that if, under your diabolical hands, I speak otherwise than I have spoken, I lie. These are my last words. Do your worst.' There was a profound silence. The two strong men, bending by the machine, lifted their eyes and gazed earnestly on the face of the Inquisitor. He spoke not, but made a little sign, waving his hand so slightly you could hardly perceive it. The men applied their whole force, and moved round the winch. There was a creaking sound, as of straining wood. The thick

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beams were forced apart; the joints in the wooden frame separated. The limbs of the Templar were drawn slowly, but forcibly, from each other. You could hear the stout sinews crack. There was a deep groan. 'Hold! hold!' said the surgeon, who had watched the tortured man's face. But the Inquisitor made no sign. The strong men forced the wheels round, and there was a shriek of direful agony."

Here is another scene in the awful drama:—"In the wide chimney of the refectory, there was a great fire, logs piled up and blazing high; and before it were two screens, covered with linen cloth. The fire had a cheerful light, blazing and flashing over the stone walls, and the arches of windows, and the great round columns. But what is that before the fire? It is the good Knight Bernard de Vado, stretched out upon an iron frame, pinioned with cords, and bound tightly down, so that his limbs have no motion. The screens are so placed as to cover his face and body from the blaze of the fire; but his naked feet are extended to the full heat, within a few feet of the burning logs. What are those incarnate devils doing, in their gowns of black and white, those Dominican fiends, bred to the art of torture? They are greasing the scorched soles to prevent the flesh from being actually burned away. Vain are his cries, his groans, his shrieks. It is speech they want and he speaks not. They interpose one of the screens to moderate the heat, and then ask him—'Wilt thou confess now?' He is silent: the Dominican moves his hand toward the screen again. 'What must I confess? What must I confess?' cries the unhappy man; and with a smile the soft Dominican instructs him."

And here is yet another sickening scene:—"In the interior of a small cell, one of the cells of the order, and on his own pallet bed, is seen another Knight, with a single figure seated quietly beside him. Is the poor Templar sick? It must be so; for see, the kind Dominican drops water from a cup upon his mouth! Now, this is charity indeed! Under the coarse rug that covers him, his body is bound down to the bed. He can move neither hand nor foot. Over his face is stretched a thick, wet cloth, through which he is forced to draw the breath of

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life; and ever, as the fearful heat of his intense agony dries up the moisture, so that he can breathe more fully, the Dominican drops more water on the cloth, and renders every sigh a pang. See how convulsively his chest heaves! See how the fingers move in the struggle for air! Now clenched, till the nails sink into the palms of his hands, now extended wide with every sinew starting out like a rope; and now, faint and ill defined stains of crimson begin to mark the cloth over his face. It is blood starting from his eyes and nostrils." But bad as are these scenes, we are told that there were other tortures inflicted upon these unhappy victims, too indecent and horrible to be mentioned; nor was any torment spared that human beings could inflict or suffer. The result was that thirty-six Templars died under the torture without having uttered one word which could criminate their order, while many more were crippled for life. But their enemies were not yet satisfied, for we are further told "the Inquisitors proceeded throughout France, accompanied by lay commissioners from the King, and in each of the preceptories of the order, the system of murder and torture was renewed. *These transactions were generally carried on in secret;* but the tongue of rumor could not be kept quiet; and amazement, horror and alarm spread throughout Europe. The Pope himself interfered with an affectation of humanity; but his letter to the King of France savors strongly of avarice. It exposes more clearly a design to get the whole property of the Temple into the hands of the Church, than a desire to save the Templars. A new tribunal was then erected under the presidency of the Archbishop of Paris, before which the surviving Templars were dragged, and refusing to avow the crimes of which they were accused, and persisting with constancy and firmness in a general denial, they were condemned to die at the stake. Their fate is thus recorded:—"Fifty-nine, or, according to some, fifty-four, gallant Knights were led forth in one day to the fields at the back of the nunery of St. Antoine, where stakes had been driven into the ground, and faggots and charcoal collected. The sight did not daunt them; and each was bound to the stake. The faggots were piled around them; the torches of the executioners lighted, and they were offered

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pardon if they would confess. They refused to a man, and were burned to death by slow fires, calling upon the holy name of God in the midst of their torments. In other parts of France the same horrible scenes were transacted. At Senlis nine were burnt, and many more in other places." Such are some of the horrors which history declares to have been perpetrated under the sanction, and by the servants of that system. which was openly charged only the other day, by the great orator Castelar, in the Spanish Cortes, with canonizing the executioners—the assassins—of the night of St. Bartholomew. I shall await with interest to see what palliation of the atrocities these advocates of "Catholicity" can produce in the columns of the *infallible* "*Chronicle*," and whether they can bring forward a few charges equally authentic against the order of Freemasons, failing to do which they will be constrained to acknowledge themselves beaten in the contest. I shall subscribe myself, Sir, yours truly,

APRIL 29th, 1869. "A LOVER OF FAIR PLAY."

For the Mystic Star.

THE LAND OF PALESTINE.

BY REV. J. P. SANFORD, GRAND ORATOR OF GRAND LODGE OF IOWA.

I think that most persons who go on a journey to Jerusalem go, expecting to see much, and often manage and try to make much out of a little.

Aside from the historical associations connected with the so-called Holy Land, I have never seen a country which to me was less interesting. Some of our Masonic brethren are singularly fortunate in finding a Masonic atmosphere pervading Palestine, and before I visited that country I was led to conclude that the whole land was a sort of half-way "Masonic Paradise."

After journeying from Joppa, across the plains of Sharon to Jerusalem, thence to Jericho, river Jordan, Dead Sea and Bethlehem, visiting Jerusalem a second time, and from there to Hebron and back. thence to Jaffa and Gaza, and out of the

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country by way of Joppa; after this amount of travel through Palestine, observing all I could of the manners and customs of the people, and trying to notice the present advantages of the country; and while speculating upon its past history; after treading upon the summits of Mounts Moriah and Olives, walking through the dark valley of "Jehosophat," and among the olive trees in "Gethsemane Garden," in short, after seeing the country as well as I could during a brief sojourn within its borders, I am led to conclude that an importance and prominence has been given to this whole land which is not justified by any present or past greatness enjoyed by the people of Judea. And as to Masonry, it seems to me that the spirit and letter of Freemasonry may be found in many a well-governed Lodge in our own land, to an extent that the whole of Palestine combined could not equal! Of course my conclusions may be wrong, but I judge as to me seems correct, and if I am not right in the matter, it is owing to my want of knowledge and inability to form correct opinions.

I found Greece far richer in evidence of past greatness than Palestine. Athens, poor as it now is, tells the story of past glory in many a stately arch and crumbling ruin; while Egypt has still her great river, flowing through a valley as fertile as that washed by the "Father of Waters. Her plains are cultivated in as rude a manner as they were in the days of Moses but the swarthy husbandman reaps a rich harvest of wheat and barley, while the luxurious sugar cane colors the unfenced borders of the Nile with as deep a green as can be found on the best plantations of Louisiana.

The immense pyramids of this land and the massive ruins of her temples are silent witnesses of operative Masonry in days which antedate the songs of David and the temple of Solomon. By actual measurement I found the great pyramids of Cheops covering nearly thirteen acres of ground. Just imagine a square field of thirteen acres covered with great square stones of from two to three feet in thickness, and then fancy layer after layer piled on this, until the whole pile rises to the height of four hundred and seventy-four feet, terminating in a platform twenty feet square, and you have the largest of the great Pyra-

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mid family. I doubt not that ten times the labor was required to build this one monument of human industry than was required to finish the temple of Jerusalem's builder king.

Egypt is full of works, massive and great, which attest the industry of a people who lived in the far back period where history is "hidden in the mists of fable."

Crossing the historic sea we land in the classic land of Italy and whether we journey by way of Naples on the West, or Brindizi on the East, our faces naturally turn toward Rome. Rome is the historical center of Italy, and in some respects of the world.

Rome has a population of one hundred and sixty thousand; Jerusalem has fourteen thousand; Jericho has one house or tower, and a population of four or five thousand very dirty Arabs.

Bethlehem has three thousand inhabitants; Jaffa (Am. Joppa) has five thousand, Athens, about six thousand. As Rome is in population ahead of all the places named, so is she in ruins and objects of interest to the traveler. With my personal knowledge of the places named, if I had one hundred days to spend, and only one hundred days in Palestine, Greece, Egypt and Rome, I would divide my time as follows: Greece, ten days; Palestine, ten days; Egypt, thirty days, and Rome, fifty days.

The Vatican alone, in Rome, is a building or collection of buildings, containing over three thousand rooms. Some of these rooms are upwards of seven hundred feet in length. In this building the Pope has his private apartments, but by far the greater part of this great structure is devoted to works of art. The best productions of Greece, Egypt and Palestine are here to be seen. The handiwork of three thousand years ago, and the best efforts of human genius during the intervening period, in painting, sculpture, as well as in other departments, of human industry, are all here to be seen, inviting the beholder to ponder the lessons of the past, and speculate in regard to the future of humanity.

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A CRAFTSMAN'S LAMENT.

[The lamentation of a Craftsman on revisiting his native place in Ireland, where, in former years, two Lodges were in existence, but now not a Craftsman to be found.—WESTPORT, IRELAND, 1869.

Alas, no craftsman have I met
In all this section of the land;
No friendly sign, no token yet,
From brothers of the mystic band.

In former years this could not be,
Two lodges in this town there were;
And Craftsmen who could feel and see
The sign and grip with all due care.

Yes, here in Westport, men of skill,
For many years the work maintained;
And South, and West, and East did fill,
With skillful workmen duly trained.

But these, alas! have passed away,
Have crossed that "bourne whence none return;"
Their work well done, while it was day,
And called to rest, left us to mourn.

But can it be that none have come
From other parts, well skilled in art?
(Craftsmen of old were wont to roam,
And scatter light in foreign parts.)

May there not be some lonely one,
Or more, good Craftsmen, midst this scene?
Who grieve to think of pleasures gone,
Of happy hours where they have been.

If so, then rally Craftsmen—gather round
A brother waits your voice to hear;
He waits the sign or well-known sound
Which faithful hearts are sure to cheer.

M. MAGILL.

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FREEMASONRY OVER THE BORDER

It has frequently been my lot, in visiting Lodges in England (and previously to my joining a Lodge under the English constitution), to have been asked—"What is your mother Lodge?" and on my replying, "The Lodge St. Blank, of Edinburgh," I have been both amused and annoyed by the look of pity and contempt with which my answer has been received. I well remember, on one occasion, when much younger in the Craft than I am now, I asked the Brother who was testing me, "What's the matter with Scottish Masonry? Is it in any way different to the Craft in other countries, or am I, as a Scottish Mason, inferior to you?" "Well," replied he, "the fact is, that Masonry is made so common in Scotland, and is worked so loosely, that in England we cannot help looking down on it."

From my after experience I find a great deal of this feeling is prevalent among the Brethren in England, and it is to combat this impression and if possible to remove it altogether, that I have been induced to venture these few remarks.

However, I do not for one moment mean to assert that Scottish Freemasonry is perfect—very far from it. There are many faults, both of omission and commission, that I should like to see rectified, and many irregularities which must be corrected. I look on the subject in a perfectly impartial light, viewing it from different points, first as a member of the Grand Lodge of Scotland, and secondly, as an adopted Brother of England, to the best of my ability striking the balance honorably and equitably.

There is one thing I must premise, that Masonry in Scotland is not, as a general rule, brought into disrepute by Scotsmen, but by Englishmen who come to Scotland to join our Order, induced by the comparative cheapness of the fees, and by the shortness of time necessarily elapsing between each degree,—according to the Book of Constitutions fourteen days, but in cases of emergency reduced to *nil*, the candidate receiving the three degrees on the same night.

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The privilege, only instituted for the benefit of those leaving the country for foreign lands, has been, I am sorry to say, abused in Scotland, and I should be much pleased to see the same rule enforced as in England, that an interval of one calendar month (or at least fourteen days) must intervene between each degree.

This rule, and a little extra care in the selection and supervision of the candidates, would at once put a stop to such c v-iling on the part of English Brethren, and at the same time approach us a little nearer to that grand *desideratum* of all good Masons, and a uniform government and ritual for the three sister kingdoms.

With respect to the internal government of the Lodge in Scotland, it would be invidious to speak; but I may hint that the practice of re-electing a R. W. M. for the fifth time does not conduce to good working in the Lodge. My Scottish Brethren will readily understand me when I assert that this practice, by nipping in the bud the ambition which should be felt by *every* brother to excel, and become skilled in our ancient charges, throws open the door to that laxity of working which our English brethren so much reprobate and abhor.

Here again, the English rule of compelling a Brother to serve the office of Warden for one year, before he is eligible for the chair in the east, would work admirably in instructing that Brother in the proper manner of ruling and governing his Lodge, when the time should come for his elevation to the Mastership.

This rule is not in force under the Scottish Constitution; indeed, I have known one instance of a Brother being elected R. W. M. within six months of his initiation.

There are, in Scottish Lodges, two office bearers, which we have not in England, nor have we their equivalent—the Deputy Master and the Substitute Master. These officers are supposed to occupy the chair in the absence of the R. W. M. This they can do in Scotland, as there is no degree of Past Master, at least in the Blue degrees, this degree being given as one of those antecedent to the Royal Arch. However, these officers are looked upon more as honorary than anything else.

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One thing, which most forcibly impresses itself on the mind of a visiting Brother from England, on entering a Scottish Lodge, is the variation of colors used in trimming the aprons. Thus the Celtic Lodge (291 Edinburgh,) use the Royal Stuart Tartan; the Caledonian (392 Edinburgh,) the Hunting Stuart Tartan; the St. Clair (349), a bright crimson; and so on, nearly all different.

I do not think this has nearly so pretty an effect as the universal light Blue used in England, which at once conveys, from its uniformity, the idea of equality, and that the distinction of lodges is but nominal, as we all belong to one Grand Lodge. It also draws the line between the Craft degrees, the Blue, and the Royal Arch, the Red.

The jewel worn by the R. W. M. is different from that of the W. M. in England, and is most elaborate. It consists of a square and compasses, with a segment of a circle underneath, and in the centre a blazing sun.

This jewel is frequently suspended from a silver chain. All office-bearers in Craft lodges wear sashes of the same color as the trimmings of the apron, and collars to match.

There is a slight difference in the ritual, both in opening and closing, of which I cannot say more than that it is of no vital importance. The old York working is generally adhered to in the ceremonies; but there are considerable variations to be found, especially in the provincial districts, where I blame the brethren for carelessness and laxity of working. The Provincial Grand Lodges would do good service by periodical visitations, and by enforcing a uniformity of ritual as far as possible.

The Grand Lodge of Scotland was constituted in 1736, and has since that time continued to grant charters, not for Scotland alone, but to colonies and foreign possessions of the crown, and many sister Grand Lodges owe their first charters to Scotland, who has at all times possessed a succession of earnest and enthusiastic Masons, who, actuated by the true spirit of our noble order, have done all in their power to extend the benefit of its sublime teachings over all the world.

To those brethren who are interested in the antiquarian part of Freemasonry, as connected with Scotland, allow me to

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recommend Brother Laurie's work, "The History of the Grand Lodge of Scotland."

The Supreme Grand Royal Arch Chapter, separate and distinct from the Grand Lodge, and not as in England, in connection with it, was erected in 1818, and since that time has exercised supervision over all subordinate Chapters both at home and abroad. In Scotland as well as in America, a Royal Arch Chapter is empowered to give the preparatory degrees of Mark Master, Past, or Chair Master, and Most Excellent Master. The charter or warrant also enables them to confer the degrees of Royal Ark Mariner, and the Babylonish Pass, consisting of three points, viz., Knight of the Sword, Knight of the East, and Knight of the East and West.

I am not aware of the former of these degrees being given in England, but the Red Cross of Babylon is worked at Rochdale, and at the encampment of Redemption, at Hull.

En passant, I may remark that this degree of the Red Cross of Babylon is very different from the spurious degree, lately sprung up—the Red Cross of Rome and Constantine.

The Supreme Chapter of Scotland is in charge of all the legal Mark Lodges, in England and the Colonies, in consequence of being the only governing Masonic body in Great Britain recognizing this degree.

In regard to the Ancient and Accepted Rite in Scotland, I have much pleasure in testifying to its flourishing condition. The head of the 33° is Brother White Melville, P. G. M., who is also the Grand Master of the Chapter General of the Temple, and Most Worshipful Governor of the Royal Order of Scotland.

This latter Order is composed of two parts, viz. H. R. M. and R. S. Y. C. S.

The tradition is that after the dissolution of the Order of the Temple, many of the Knights fled to Scotland, and placed themselves under the protection of King Robert the Bruce, who joined them to the Masonic Fraternity, and after the battle of Bannockburn, in 1314, instituted the Royal Order of H. R. M. and Knights of R. S. Y. C. S.

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The Grand Lodge can only be held in Scotland, and Provincial Lodges must be especially chartered by the Grand Master or his Deputy. Of these Provincial Grand Lodges, there are nine, held severally at Rouen, Sardinia, Spain, Amsterdam, Calcutta, Stockholm, St. John's, N. B., Shanghai and Glasgow.

The office of Grand Master is hereditary, and is vested in the person of the King of Scotland (now of Great Britain,) and one seat is invariably kept vacant for him in every Lodge or Chapter, and must not be occupied by any other member.

The organization of the religious and military Order of the Temple, is very different in Scotland from that in any other country where this ancient and honorable Order is found. Scotland claims to be the country in which the Order of the Temple flourished, when trampled out in every other country in the world; on this she founds her right to hold the Chapter General, or Supreme Body of Templars, alone in Scotland, and maintains the power possessed by that Chapter General of instituting priories, or preceptories, in any other nation, colony or langue.

The clothing worn by the Order in Scotland is exactly the same as that used by the Ancient Knights, previous to the dissolution of the Order in France by Philip le Bel and Pope Clement V., and I understand it is about to be adopted by the Masonic Knights Templar in England.

Thus, so far as in my power, as regards a short paper like this, I have endeavored to show that "Freemasonry over the Border" is not quite so contemptible a thing as a few of our Brethren in England would lead us to think. I am happy to say that those Brethren who have visited the "Land o' Cakes," and "*Auld Reekie*" in particular, have, to the best of my belief, never gone away dissatisfied, but will always be glad again and again to revisit their Scottish Brethren, who are linked with them in one common bond of Friendship and Brotherly Love.—"*R.*" *in London Freemasons' Magazine and Masonic Mirror.*

A young lady who became blind recovered her sight after marriage. It is quite common for eyes to be opened that way!

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ILLINOIS.

EXTRACTS FROM GRAND MASTER REYNOLDS' ANNUAL ADDRESS.

ADDRESS.

Most Worshipful, Right Worshipful, and Worshipful Brothers of the Grand Lodge of Illinois, Ancient, Free and Accepted Masons.

It has pleased the Beneficent Ruler of the Universe, to permit us to assemble again in Grand Communication. Since we parted here one year since, winter has come and gone; spring has gladdened us with beauty, blossom and flower, and summer is now pouring its profusion into the lap of autumn, to be gathered and garnered for the use and comfort of man.

Pestilence has not invaded our borders; the fear of want is dissipated, and peace prevails in our jurisdiction.

The hand of the relentless tyrant has marked fewer victims than usual, and the eminent men in our Fraternity, with rare exceptions, have escaped his remorseless grasp.

Our beautiful prairie State is making marked and rapid progress in developing her resources in agriculture, in science, and in art.

Church buildings appear everywhere, some plain and unadorned, others ample and pleasant, and still others, magnificent specimens of architecture, and all indicative of devotion to that Being whom we adore.

Our educational structures are worthy of our State, and our system of education is unsurpassed. Our agriculture, the main interest and pursuit of our people, aided by mechanic arts science, and invention, and fostered by commercial facilities, is fast assuming the leading position in the culture of the ground on this hemisphere.

In all these—in the formation and maintenance of our civil institutions—in the administration and enforcement of our laws, the hands and minds of Freemasons have been predominant.

For all these blessings, privileges and mercies, let us be thankful, and so live, that He who has so signally protected us in the past, may grant us prosperity and tranquillity in the future.

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It has been my opinion, for some time, that no more Lodges are necessary for the good of masonry, in Chicago. The petitions for *Union Park* and *Lincoln Park Lodges* came highly recommended, and their respective locations and prospects were such, that I felt constrained to grant the prayers of the petitioners. While in Chicago, a few weeks since, the Worshipful Master of *Union Park Lodge*, courteously invited me to visit their new hall, which I found to be a model for convenience with ante-rooms well arranged for labor or festivals. The whole is a work of beauty and taste. I am informed that *Lincoln Park Lodge* is quite as well situated, and if so their enterprise and Masonic zeal entitle both to charters, and to your commendation.

IMPOSTORS AND MENDICANTS.

In November last I received a letter from one of the District Deputies, stating that recommendations had been given to persons, by which they were enabled more successfully to apply to other lodges for relief. I gave immediate notice that such recommendations are contrary to the laws of this Grand Lodge.

The matters of mendicity and imposture have assumed alarming proportions, and demand a sturdy resistance and stringent measures to prevent them.

I would, therefore, recommend that all worshipful and all acting Masters be required to enforce the 7th and 15th charges to a Master elect, according to their literal meaning, and that no contributions in money be given to persons representing themselves as Masons, by either lodges or brethren, unless they hold a certificate of membership of recent date from the lodge in which they are members, or upon other indisputable evidence aside from the test and examination. Enough money has been filched from our lodges and brethren within the last five years to buy farms and homes for our poor, to build seminaries and endow them for the education of our destitute orphan children.

This recommendation may seem to be harsh; perhaps it is, but the emergency is great, and honesty and charity demand that these pests in society be driven from our borders. I have

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placed the papers in my hands, in the possession of the General Committee.

GRAND LODGE SOVEREIGNTY.

Much discussion has been had in regard to the admission to visit our lodges of sundry persons belonging to spurious bodies claiming co-ordinate jurisdiction with the Grand Lodges in this country. The greater contains the less, and the whole question without regard to race or color, is at once settled by the positive and well established law, in the United States, that but one Grand Lodge can rightfully exist in any State, Territory, or District, and that such Grand Lodge is so far sovereign that no lodge can exist within its jurisdiction without its express warrant, and that all expulsions or suspensions by its subordinates, are expulsions and suspensions in every grade of Masonry. If we desire to preserve the principles of Masonry pure and uncontaminated, grand lodge sovereignty must be defended and preserved at any cost and sacrifice.

Many appeals were made to me in regard to the right of visitation, by men claiming to be Masons, and hailing from spurious bodies, upon which I took the broad ground above stated and interdicted all recognition of all persons claiming to hail from lodges within the bounds of the United States or of British America, unless said lodges are directly subordinate to the grand lodges in correspondence with this grand body in the State, Territory, Dominion or District from whence they hail. And I respectfully ask that this interdict may be made perpetual.

PAST GRAND MASTER BLAIR took his earthly demit the 29th of September last, aged fifty-two years.

In 1861 he was elected Grand Master of Illinois, and re-elected in 1862. We never had the pleasure of his acquaintance, but have ever heard him spoken of as a brother of fine ability. He died in the city of Indianapolis, wearing the Masonic harness, as one of the editors of the *Masonic Home Advocate.*

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HOME DEPARTMENT.

THE MASONIC STONE OF FOUNDATION.

BY M. ADELLE HAZLETT.

"Why, Nell, here is a book, and it is soaked through with the rains of last night!" said Evalyn Gray, as she and her friend Nellie Turner entered an arbor that ornamented the grounds upon which stood the beautiful residence of Mr. Lewis Turner, in the city of Detroit.

"A book! Why, it is brother Will's! He must have left it here yesterday. I wonder what it is. 'The Craftsman,' by Moore—a Masonic work. It is ruined, surely; but I presume Will can easily replace it with another."

"Nellie Turner!" exclaimed Evalyn, "can it be possible that your brother is a Mason?"

"Why, yes," returned Nellie, laughing: "Didn't you know that?"

"No, indeed; and if Jennie Peabody knew it, I don't believe she would marry him."

"On the contrary, Eva; Jennie Peabody knows all about it, and says she likes Will the better for it."

"Well, then, she has less good sense than I have always given her credit for. I wouldn't marry a man who was a Mason though I loved him to distraction. I mean no disrespect to your brother, Nell; he may be deceived as to the real nature of the institution he has joined, and I do not say he will not make Jennie a good husband, but for myself, I repeat, I will never marry a Mason."

"Suppose you were to fall in love with a Mason without knowing it?" inquired Nellie.

"Without knowing I was in love?"

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"No, critic: without knowing the gentleman was a Mason."

"I should fall out of love again, right speedily, when I had discovered it!"

"But suppose you did not discover it until after marriage?" asked Nellie.

"I shall never marry a man without first making known to him my sentiments on this subject; and after marriage, should I find him to be a Mason, I would fly from the reptile who had so basely deceived me."

"But why are you so antagonistic to Masonry, Evalyn?"

"Because it is a wonderful structure of false pretensions. More than half the Masons I know, instead of being charitable and loving, just and merciful, as they claim their institution requires, are parsimonious and revengeful; they will defraud their creditors, if the occasion offers, and oppress the widow and orphan."

"Well, Evalyn, I admit that there may be individual members of the order who do all this, but the institution itself should not be blamed for the delinquencies and vices of its professed votaries. Its teachings are very pure and elevating, as you will find by examining the work in your hand."

Evalyn opened the wet leaves.

"Nell, are you so foolish as to suppose that you can discover the real lessons of the order by studying those here published? These are but the bait thrown out to entrap the unsuspecting; but even here I notice evidences of concealment."

"To what do you refer?" asked Nellie.

"Why, here we have a picture of Jacob sleeping, and of the ladder which he saw in a vision, and which reached from earth to heaven. But what is this that served him for a pillow? It certainly looks like a rock, and I do not believe the old patriarch preferred a hard pillow to a soft one, more than do other people. There must be some reason for representing him thus, and yet the reason is not given."

"Not here, Eva, but it is explained in the Masonic works. Every thing cannot be put into one small volume like this; but I believe there is little in Masonry that you or I might not learn

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by study. Even this stone has a wonderful history, and though I have never seen it published consecutively, I often find it alluded to by Masonic writers, and thus I have learned some strange things in regard to it."

"Ah, you have obtained some of the secrets, then! Suppose you give me the benefit of your research."

"Certainly. This is called the Masonic stone of foundation. According to the tradition of the order, it was placed by God in the garden of Eden, and upon it was inscribed the name of the Deity. The stone was highly prized by Adam, and after his fall it was retained in his possession by permission of the Creator, as an altar of sacrifice. Upon this cubical stone Abel offered the firstlings of his flock. It next came into the possession of Seth, who also made use of it as an altar to perpetuate the great doctrines of truth communicated to Adam at the fall, that salvation should be effected and pollution cleansed by blood. When Enoch was invested with the character of a prophet, the Masonic stone was placed in his custody; and as the world increased in wickedness, fearing that the treasure might be forcibly taken from him, he constructed a subterranean temple on Mount Calvary, consisting of nine brick vaults, and placed the foundation stone therein. Then, believing that God would cleanse the world either by fire or water, and fearing that in case of his own death the location of the concealed stone might never be discovered, and thus be lost to the world, he erected two pillars—one of stone, to resist the action of fire, and one of brass, to resist the action of water, and set them on Mount Calvary, with hieroglyphical characters inscribed upon them, indicating that when the sun had reached a certain point in the heavens, the shadows cast by the pillars would point to a spot where a great treasure was concealed. When the water subsided, beneath which was buried the ruins of the ante-diluvian world, Noah discovered the pillars, and through them the cubical stone, and again it was made an altar for sacrifice. Passing down in the patriarchal line, it became the property of Jacob, and was carried by him when he fled to his uncle Laban from the vengeance of his brother Esau. Arrived at Luz, Jacob, weary and dispirited, lay down to rest with his head upon the

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stone, as seen in this picture, and was favored with the wonderful vision of a ladder binding earth to heaven. When he awoke he set up the stone for a pillar, and poured oil upon it, and changed the name of the place from Luz to Bethel, or the House of God. When Jacob fled with his family from Laban, he returned to Bethel, and sacrificed upon the sacred stone. When Jacob went with his descendants to Egypt, he carried the stone with him, where in time it fell to the care of Moses, who stood upon it when he stretched forth his hand over the waters of the Red Sea. From Moses the stone passed into the possession of Joshua, and thus from one holy man to another, until we find it at Jerusalem, and in the custody of Solomon, who found the divine appearances that sometimes attended its use, together with the ineffible name it bore, of great service in the conversion of his friend and ally, Hiram, King of Tyre."

"Enough! enough!" exclaimed Evalyn, "about the ancient history of this wonderful stone; but can you tell what became of it at last?"

"No, I confess there is a point beyond which I have been unable to trace it."

"Well, Nellie, I can give you the sequel of its history, and the last use made of it."

Nellie was all attention.

"It was hung as a weight from the neck of William Morgan, and thrown into the Niagara river!"

Nellie laughed heartily.

"Really, Evalyn, you should have been living and a witness on the celebrated Morgan trial. Your evidence would have been more conclusive than any the authorities were able to obtain. But come, it is damp here; let us go into the house."

The entire conversation of the two girls had been heard by two young men, who occupied seats at a window in the side of the house next the arbor, and just above it. One was William Turner, Nellie's brother, who was about concluding his law studies at the State University; the other was his friend and room-mate, Harold Weaver, whom William had invited to spend the vacation with him at his home, and where they had arrived on the previous morning.

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"Who is the lady with your sister, Will?" asked Harold, as the two girls left the arbor.

"Evalyn Gray," replied Will. "She is from Wisconsin, and is in the city for the purpose of attending school. She and my sister have become fast friends, I should judge from Nell's letters. She is a splendid looking girl, too, Harold. You will meet her at dinner."

"Well, I must not lose my heart to her, for she says she will not marry a Mason."

"Nonsense, Harold; none of the girls mean half they say, and I doubt not you would quickly convert her to your views. Some women are almost as good Masons as men. Now there is sister Nell; how persistently she must have sought for the history of the Masonic stone."

"Yes; what has she read?"

"Everything she could obtain on Masonry. For her knowledge of the cubical stone I think she would quote Dr. Oliver."

"Well, your sister is a perfect jewel of a girl, Will, and if her affections were not pre-engaged, I don't know but I should fall in love with her."

"Forewarned is forearmed, Harold. Nellie will be married in a few weeks to the younger partner of a dry goods firm on Jefferson avenue. But come, it is almost dinner time. Let us make ready to meet the pretty little anti-Mason."

It was a fine, manly form that was reflected in the mirror, as Harold Weaver tied his cravat with more than usual care, and brushed the mass of dark, rich hair back from the high brow. And when, half an hour later, he was introduced to Evalyn Gray, she thought she had never seen so handsome a man.

After dinner followed a game of croquet, in which Harold and Evalyn played as partners against Nellie and her brother.

"There, you are beaten," cried Nellie, as her ball bounded lightly through the last hoop and struck the stake beyond."

"Really, it is too bad," said Evalyn. "Mr. Weaver, we have had exceedingly ill-luck. What do you suppose is the reason?"

"Oh," replied Harold, "we do not make good partners. You are an anti-Mason and I am a Mason."

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"You a Mason, Mr. Weaver?" There was regret in her tone. "And pray how do you know me to be an anti-Mason?"

"Why, my friend here and myself heard your conversation with Miss Turner in the arbor, before dinner."

"Then you played evesdroppers. Is that Masonic?"

"We were not evesdropping. If two young ladies with musical voices engage in animated conversation beneath the very window of two young men, the former must not complain if the latter enjoy the music and note the sentiments expressed. But do you really mean never to marry a Mason?"

"To be sure I do," laughed Evalyn. "I don't intend my husband to care more for an old cubical stone than for me."

"Well, even though your heart be hard as the famous stone, some Mason may steal upon it unawares, and write his name upon it. What will you do then, Miss Gray?"

"Efface the name, although in doing so I crush the flinty member to atoms. But come, we are all rested. One more game of croquet. We will not be beaten this time, Mr. Weaver, if we have opposing sentiments."

"I have noticed that opposites sometimes attract each other," said Will, mischievously.

Evalyn did not appear to notice this remark, although her cheek flushed a little; but as she became interested in the game, and the hat fell from her head, and the auburn curls danced about the sweet, intellectual face, and the blue eyes sparkled with merriment, Harold Weaver felt that there was danger of one of them, at least, being attracted by his opposite in sentiment.

During the short vacation the four walked and rode, attended parties and theatres together, and at its close the two young men returned to the University; but—must it be confessed?—Harold Weaver was hopelessly enamored of Evalyn Gray.

The words she had spoken on the first day of their meeting were continually ringing in his ears. She had declared she would never marry a Mason. Of course his love would be rejected if offered, and so he had left Evalyn and "made no sign." He had noticed that her hand was cold when she gave it to him in parting, and that her cheek was a little paler than

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usual, but he attributed it to the coolness of the morning and the fatigue of a long walk. And so Harold betook himself to his studies, determined to banish from his mental vision the fair face and graceful form that ever floated between him and the printed page.

"Yes, Evalyn, I am to be married just two weeks from to-day, and I have come expressly for the purpose of asking you to be bridesmaid. What say you?"

"That nothing could afford me more pleasure. Who is to act as groomsman? Your brother, of course."

"No; Will writes me that he has injured one of his feet in running, while ball-playing, and he cannot walk without a crutch. He is told it will be a month getting well, and as I do not propose to have a cripple stand as groomsman at my wedding, it has been decided to invite Will's room-mate to act in his place. Can you endure 'standing up' with a Mason?"

"Why, as to that, your brother is a Mason, too; but—but—I must beg to be excused from being your bridesmaid, Nellie. Indeed I cannot."

And Nellie saw that the color had all gone out of Evalyn's face, and her hands were clasped tightly together, as if in pain. Instantly Nellie was at Evalyn's side, and her arms were around her. To her woman's eyes this unwonted emotion of her friend revealed volumes.

"My poor Evalyn," she said, "tell me nothing; I comprehend it all. Harold shall not be groomsman unless you wish it. Will is coming down to the city on Saturday, and we will make some other arrangement. But are you quite sure that Harold Weaver would not be infinitely pleased if you and he were to stand as principals instead of seconds?"

"Of course I am sure, dear Nellie. I think he dislikes me thoroughly. I am ashamed of this emotion. I trust my secret will be yours."

"Never fear me, Eva. But take heart. Harold may yet fall a victim to your charms."

"Hush, Nellie; he returns to his home in Pennsylvania as soon as his studies are finished, which you know will be in a few weeks."

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"But, Eva, you know he is a Mason."

"True, Nellie; but to speak candidly, I have never been so much opposed to Masonry as my words have indicated. I have talked at random. But I must not meet Harold Weaver again."

"Then one of you must not be at my wedding?"

"Even so. Let it be me who is absent. Indeed I could never endure the ordeal you had planned for me."

At the appointed time Will came, and went into conversation with his sister on the important subject of her wedding.

"Harold declines the invitation to act as groomsman," said Will.

"How singular! What reason did he assign?"

"That he thought Miss Gray would be better pleased with some one who was not a Mason. But, Nell, I am more than half inclined to think Harold loves Evalyn already, and does not choose to subject himself to the influence of her attractions. He has been restless and disspirited since his visit here."

Nellie mused. Presently she said:

"Will, I mean to go up to Ann Arbor with you on Monday. I want a private conference with Harold."

"If you have some weighty secret to communicate, you might send it to him by express, in a sealed package, since you cannot entrust it to my care," said Will, tossing his head.

"Nonsense, Will; you need not be so resentful. I only wish to try and persuade Harold to act as groomsman. It is said the wit of one woman is equal to the wisdom of two men, and, trust me, I shall secure Harold's consent."

"Well, go up and plead your own case, Nell. But hadn't you better apply for a professorship in the law department while there?"

"Ridicule me as you will, I doubt not I could manage some kinds of business better than the firm of Turner and Weaver. You havn't the discernment of children."

"Mr. Weaver," said Will Turner, bowing with mock politeness and gravity, as he entered the room they shared together, "a lady is awaiting your appearance in the reception room."

"Her name?" with great dignity.

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"Miss Nellie Turner, of No. —, Fort street, Detroit."

"The business upon which she calls?"

"Sir, I am not honored with her confidence, and, furthermore, am politely invited to absent myself during your interview."

"The lady shows good judgment and penetration of character. I will attend her summons at once," and casting the ponderous tome upon the table he left the room.

"Good morning, Miss Turner; I am delighted to see you."

"Thank you, Mr. Weaver; you may not be so much delighted at what I have to say."

"Ah!" said Harold, a look of interest settling on his features. "You have not bad news to communicate, I hope," and his thoughts flew to Evalyn.

"No, but an important question to ask, for which I beg pardon in advance, and earnestly solicit a correct answer."

"Both pardon and answer are pledged, Miss Turner."

"Tell me, then, just why you have declined to attend my wedding as groomsman?"

A slight flush swept over the face of Harold.

"I told your brother that I thought the arrangement would not be pleasing to Miss Gray."

"And what reasons, I pray, have you for coming to this conclusion?"

"Miss Gray does not like Masons."

"Does a certain Mason like Miss Gray? You know you promised pardon for impertinence in advance."

"Miss Turner, I *do* like, nay love, Evalyn Gray, but she has rejected my suit beforehand."

A little cry of surprise and perplexity escaped Nellie's lips.

Harold continued: "You, as well as myself, have heard her declare positively that she would never marry a Mason."

Nellie clapped her hands and laughed gleefully.

"I did not suppose you were one who could laugh at the misery of others, Miss Turner."

"Nor do I. I was only laughing to think how foolish two people who love each other can be."

"What is that? 'Two people who love each other?' You

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don't mean to say that Evalyn Gray cares a rush for me," said Harold, excitedly.

"I have said nothing of the kind; but I believe she does, and would unhesitatingly stake my own happiness on that belief."

Harold had risen to his feet. He walked twice across the room, then suddenly he stopped before Nellie and said:

"Miss Turner, you are a good friend, and I thank you. Nay, I am so grateful that with your consent I will escort you home."

"A most acceptable proposition, Mr. Weaver. And in return for the courtesy, I will send for Evalyn to come and spend the afternoon with us. You can come back by the evening train; or, should Detroit prove to be unusually attractive, we shall be most happy to keep you until to-morrow."

At two o'clock p. m. Nellie and Harold reached the home of the former, and an hour later Evalyn came. She was much surprised, and evidently distressed, by this unexpected meeting with Harold Weaver.

"Let us go to the arbor for some grapes," said Nellie.

And the three went out and plucked the delicious fruit, and talked gaily, much more gaily than either Evalyn or Harold felt like doing.

"Miss Nellie," called a servant from the hall door, "can you come in just a few moments?"

"Yes," returned Nellie. Then to Harold and Evalyn, "Please excuse me; mamma is away from home, and I had forgotten to make out the bill of fare for supper." And Nellie glided into the house, saying, mentally, "Biddy is an excellent accomplice, and if Evalyn and Harold don't leave that arbor with lighter hearts, I shall be disappointed."

After Nellie had gone neither Harold nor Evalyn spoke for several minutes. Suddenly Harold said, "Miss Gray, are you fond of grapes?"

Evalyn looked at him in surprise.

"I am certainly proving that to a demonstration."

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"So am I," he said, plucking a fresh bunch. "It seems we agree in one thing, at least."

Evalyn did not reply. She wished Nellie would return. Presently Harold said:

"I have heard it said that Miss Gray has quite an exalted opinion of herself. Is that so?"

A little indignant flush rose to Evalyn's cheek.

'Yes," she replied, somewhat curtly, "I think as much of myself as anybody in the world, with a few exceptions; and, Mr. Weaver, I do not think a just self-respect anything to be ashamed of."

"Oh, no," returned Harold, with provoking coolness, "think as much of Harold Weaver as anybody in Michigan, 'present company excepted.' So we agree again."

"Present company excepted," repeated Evalyn to herself. Somehow she felt agitated, and seated herself to regain self-possession.

"But there is one thing in regard to which we don't agree," continued Harold, without appearing to notice her uneasiness, "and that is Masonry. I once heard you say you would never marry a Mason."

"I have said many foolish things in my lifetime, Mr. Weaver."

"Do you think now you could like a Mason, Miss Gray?"

"Were he just and true in all else I think I could pardon the Masonry."

Harold dropped the grapes, and seizing both her hands, he bent his eager eyes upon her face, and said, in a voice now husky with the emotion no longer restrained:

"Then, Evalyn, will you be my wife?"

"Well, well!" exclaimed Nellie, as she bounded into the arbor, more than an hour later, "if this isn't a pretty state of affairs! Here is Miss Evalyn Gray, the anti-Mason, with her head upon a Mason's shoulder, and his arm about her waist. What has she to say now about the cubical stone suspended from the neck of Morgan?"

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"I have to say," said Evalyn, rising, "that I have allowed my foolish prejudice against Masonry to hang as a weight about my own neck, until it had nearly dragged me down to a lifetime of misery."

"And I have to say," said Harold, "that the Masonic stone of foundation is *love*, and not a senseless rock. And just now I believe Evalyn here is a most excellent Mason, for I think she loves mankind in general, and *one* man in particular. What say you, little anti?"

"I say," said Evalyn, "that if you have no objection, we will 'stand up' at Nellie's wedding."

And they did.

DETROIT AND MILWAUKEE RAILROAD.

This is one of the direct routes across Michigan west from Detroit to Milwaukee. At Grand Haven the wearied passenger steps aboard of one of the most magnificent steamers that rides upon our western inland sea—Lake Michigan.

Of late we have traveled over this railroad, and must give our testimony that it has greatly improved in the last three years. The men in its employ are more Americanized than formerly. We find now men obliging, polite and accommodating in almost every instance. Some few, scattered here and there, can be found with their hifalutin notions of *their* old fogy country, and such cases only create a little American mirth, and serve to keep in memory pompous airs of Johnny.

The Grand River Valley is one of the best agricultural and horticultural districts in the West. Fine cities are springing into existence all along. Some of the most substantial superstructures—"Temples of Science"—that can be found on the continent, are to be seen in almost every town. They are the proud monuments of American thrift and public spirit, and any Company is fortunate to own a railroad where the country is settled with such an enterprising people. We most cheerfully recommend this route to the traveling public, with the assurance that they will find everything pleasant and profitable. J. B.

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"BEAR YE ONE ANOTHER'S BURDENS."

BY J. WILLIAM VAN NAMEE.

Bear ye one another's burdens,
As ye struggle on through life;
Turn not on your erring brother,
Add not to his care and strife:
Let your heart beat kindly for him,
For this world with sin is rife.

If his burden is so heavy
That he stoops beneath the care,
Help him bear it; of your vigor
Give him as you well can spare;
Of his weakness do not taunt him—
Of your strength give him a share.

Wipe away the tears of sorrow,
Falling from his weary eyes;
Point him to a joy eternal
In the land beyond the skies;
Ere his pining heart in anguish—
Bitter, hopeless anguish—dies.

Sympathy and Love can lighten
Burdens that are hard to bear;
Spirits bright will help you nobly—
Spirits from the land so fair—
They will bless you if another's
Burdens you will nobly share.

Wrap not close your mantle round you—
Mantle, dark, of selfish pride;
In your bosom, gentle impulse,
Do not strive to crush or hide;
There is much of good, as evil,
In this world so bleak and wide—

Much for willing hearts, of labor,
Much of good there is to do;
Then arouse, leave not the burden
Bearing heavy on the few:
There are burdens, waiting, laggard,
Should be bravely borne by you.

MONROE, Mich., Dec., 1868.

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EDITORIAL.

"*A TISSUE OF SLANDERS.*"

Our readers will excuse us for the above caption. It is the classical and Masonic name of an article found in the September copy of *The Trowel.* We are sure that the writer was in a bad humor.

Bro. Romesville is taken in hand for his remarks relative to the "Short Sessions of Grand Bodies." He is amply able to defend himself and needs no help from us to sustain *all* that he said.

But the Masonic fraternity would like to have a simple problem solved. Go into Iowa, Wisconsin, Indiana and Michigan, and their Grand Lodges have thousands in the treasury, while the Grand Lodge of Illinois, poor, and but a short time since loaned money to defray its expenses. Hundreds would like to know why our treasury is empty, for we pay a higher rate of dues to the Grand Lodge than they do in other jurisdictions, with one-half the membership. This is an easy problem, and those "good in figures" and used "to a fat thing" can solve it. Some are of the opinion that high prices are paid somewhere, but that a portion of the *fat* might be saved.

We were told by a responsible member of the Grand Lodge that a printing firm in Quincy offered to do the job of printing for the Grand Lodge for two thousand dollars less. If that was saved last year, the reform that Bro. Rounesville mentioned has commenced, for which we are all thankful. "Better late than never."

The article on the Springfield monopoly that appeared in the September number of the STAR came to light during our absence from home. The Brother attacked, however, is ready to correct all errors, and make due amends where wrong is done. But what right has the proprietors of *The Trowel* to stamp him as

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not "a Christian, a Mason, or a gentleman?" It ill becomes one to open the valves, and let off such a volume of human folly.

We took up our pen to more particularly notice the following statements:

"The gist of this whole matter lies in a nutshell. The proprietors of the MYSTIC STAR and their clique wish to get possession of the Grand Lodge treasury, printing, official positions and salaries, thereby making 'a fat thing' for the ring."

Then you have heard the present incumbents say that it was "a fat thing." Of course you have, as you give them credit by printing it as a kind of a familiar saying, in quotations. We are of the opinion that your father did not know what you were about.

"Their clique." Every man of this jurisdiction knows that there is no "clique" or "ring" outside the one manipulated at Springfield. It sounds as if you were not "well posted," to talk of a clique any where else. We have no axes to grind, and have never been guilty of writing letters to obtain "possession of the treasury, official positions, or salaries." We have never sent out printed circulars, or button-holed any member under the canopy of heaven, and never shall. And we know of no one who has so demeaned himself in Chicago. Getting possession of the Grand Lodge treasury of Illinois would be an empty "nutshell."

Our Bro., H. G. R. Jr., took extra pains to drag in the name of Bro. Dills. No one of us has made the least allusion to him. He has the confidence of all, and if the ring at your own door had the same, there would not be quite so much floundering. As to printing we have never had a type donated to us, and therefore have no wish to obtain that job. We have a desire, however, for the good of Masonry, to have the printing done by a Quincy office or some other firm so that something can be saved for the "nutshell," and thereby lessen expenses.

The official position that we would like our "clique" to have is perfectly natural. But as we have never published or developed our clique, we will do so now, so that our readers may

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understand our platform. Our clique is composed of the entire *worthy brotherhood*, and we would have them meet in our annal grand communication untrammeled by solicitations or pledged to any one. This electioneering about the *Temple of Masonry* is un-Masonic, to say the least. This is the only kind of a "ring" we have in Chicago; we embrace all every where. But there are those who have been so accustomed to be led by a *ring*, that they think every one who attempts to walk uprightly without their "ring" is unmasonic, unchristian, and ungentlemanly. This is a species of *conservatism* worse than the original.

The following is somewhat laughable. "The owners of the STAR are envious of *The Trowel* and its success." Not so, my brother. But that idea was borrowed from our neighbor. We have no feelings of envy, neither do we court your laurels. Our desire is to keep Masonry clear from all *cliques*, *sects* and *parties*; keep it upon the broad cosmopolitan foundation upon which it was erected by our ancient craftsmen.

The Trowel brother says that the MYSTIC STAR has been published in Fort Wayne first, then in Indianapolis, and now in Chicago again, where we (he) supposes it will stay as long as the owners' credit is good at the printer's."

The STAR was started at Fort Wayne, and we are sure that it was not injured by its birthplace. When it came to Chicago we became connected with it, and every number has been printed here ever since. But that last sentence of yours, my brother, is the "unkindest cut of all." How could you find it in your heart to be so cruel?

It is supposed that we are permanently fixed in Chicago as long as our "*credit* is good." Now, when you first saw that sentence in print, did you not feel *ashamed?* or did you judge others by yourself? If so, it was a righteous judgment. Still, you were not called upon to drag your own financial credit before your readers, for the sake of *wounding* the feelings of the *owners* of the STAR.

"The STAR," so says *The Trowel*, "publishes in twelve numbers, matter equal to seventy-seven square feet and sixteen square inches, which costs $2.00. *The Trowel* publishes, in

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twelve numbers, matter equal to ninety-four square feet and six square inches; price $1.25." Now, in order to make the publications equal in value, the STAR should publish seventy-six pages instead of forty."

Not so, brothers of *The Trowel.* Have you never been into a cloth establishment, and seen one yard of fabric worth twenty yards of another piece. We are aware you have not traveled very extensively, but let us inform you, upon the square, that this is a fact. Things are not valued by the surface, it is the service that makes one thing worth more than the other. A pound of cast iron is not worth so much as a pound of gold. A bushel of crab apples is not worth as much as a bushel of the Newtown Pippins. So you see you are wrong again in your figuring.

Then, we have never filled up the STAR with advertisements, and column after column with duns, begging for money. We do not believe that prompt-paying subscribers should be annoyed with long, windy articles to delinquents. We have a neat cover, by which it can be kept in good condition for binding. Its form is respectable. These are a few items which make one square foot of the STAR worth more than *The Trowel.* We would give $2.50 for *The Trowel* with all of its defects, if it was printed with a cover and in a good form. There are thousands who are getting the STAR bound to pass down to future generations, whereas it is very difficult to keep *The Trowel* fit for that. Then we should not print the faults of our delinquent brothers, and hand it down in history. J. B.

WE have received a copy of one of the best Masonic Poems in print. It is in reality a "Gem." Every Mason who is a lover of poetry should have it. Rev. Bro. L. A. Alford, Logansport, Indiana, is the author. Bro. A. possesses a rare talent, and we are assured that the readers of the STAR will hear from him often. We are under many obligations to him for the copy we received, and other favors.

This notice should have been given some months ago. It was left, but got mislaid, and our being away from home has caused this late notice. Will our brother forgive?

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IMPOSTORS.

We fully concur in the opinion expressed by the editor of the *Trowel.* Publishing them is no safeguard to the craft.

We have heretofore presented a plan by which we can be protected. Let the Grand Lodges issue an edict, that when a member pays his dues, the Secretary shall give a receipt with the seal of his Lodge. Let the body of the receipt contain the name, number and location, with the name of the Worshipful Master of the lodge, and let it express the standing of the brother. Then, if he travels, and comes to the coast and needs help, let his receipt be his pass, that will secure to him a response, providing the receipt is not more than one year old. If he cannot do this, let the Grand Lodge say that no Mason violates his obligation if he refuses to respond to the call of an applicant.

The most of these calls are from non-affiliates—those who have dimitted, and are living without being any benefit to the institution; still, many of them are the first to ask for aid.

There is another evil that will be lessened, we believe, by this plan, it will do away with so much of this non-affiliation. Let them be cut off from all the benefits of Masonry by an edict of the Grand Lodge. Let them stand as one cast out from us. Let it be understood that no real member of a lodge is in duty bound to pay any regard to the call from one who does not hail from some known lodge, and it will have a tendency to cause a Mason to hold on to his membership.

It is full time for our Grand Lodges to do something, so that those do-nothings and evil-minded can be checked. As it now stands, a stranger calls for aid, makes himself known as one who has bowed at the sacred altar; but for some cause—we know not, and have no means of knowing—he has dimitted, and stands aloof from all connection with us, yet our obligation binds us to respond to his call. He says he is in distress, and makes a demand. We violate what we have pledged to do if we refuse. Now we want the Grand Lodge to speak to us, and say how these cases shall be treated. Shall we treat them as common citizens? Our idea is that they have no right to call upon us as Masons when they withhold their support to the Order.

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OUR MASONIC EXCHANGES.

The Masonic Record hails from Nashville regularly every month, laden with excellent reading, well calculated to inspire a greater love for Masonic literature.

The Masonic Monthly, from Boston, arrives promptly. The editor has some peculiar notions of his own. He pitches into most every one when he thinks confusion and discord disturbs the peace and harmony of the craft.

The Freemason's Monthly, from the Eastern "hub," is the senior of all Masonic journals in America, and has ever sustained a good report. It was from this valuable work that we first learned to love Masonry, and we have ever held it in high esteem.

The Freemason, of St. Louis, comes on good time. It is a work from which much can be gleaned of benefit to the reader. We have not had an opportunity to examine the animus of the disease that afflicts the editor, as to pronounce it the "*gangrene*," as our cotemporary the *Trowel* has; but we are inclined to think that Bro. Reynolds is mistaken.

The Evergreen comes quite regular, yet we have missed some issues. We mail the STAR every month to the *Evergreen*, yet our patient Bro. Guilbert, writes frequently to duplicate, which we do cheerfully. There is no design on our part to ignore the *Evergreen*. We are desirous to have the rays of the STAR to shine upon you, so that everything about you will not appear so green.

The Masonic Review, of Cincinnati, comes at a slow pace. It seems to bring into port a very good assortment, but out of season. We fear that some accident has befallen the "Old arm chair." Still we are glad to hear of good tidings, and hope that our good brother will hurry up, so that he may have "a part in the first resurrection."

The Craftsman, Hamilton, Canada, is filled with interesting matter from the Order, mostly confined to the Provinces.

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The New York Dispatch arrives with its weekly Masonic intelligence, and is worthy of a careful perusal.

The Key Stone, from the city of Brotherly Love, is prompt on time every week. Neat and bright as a new dollar.

The Voice is so much absorbed with the *Holy Land fever* that its holiness has ignored us altogether; and since it has not been blessed with the bright rays of the STAR, and cut our acquaintance, it has been noticed that its Masonic light and life is on the wane.

The Editor asserts that "he knows that 'the MYSTIC STAR' was originally established to kill off the *Voice*, by Bro. Billings and others." Bro. Bailey knows no such thing. The STAR was started in Fort Wayne Ind., and was moved to Chicago ere we had anything to do with it. So, as far as the present proprietor is concerned your statement is wrong, and the same can be said of all who were ever connected with the STAR.

We hope and trust that a council will be called to look into the nature of the case. The exact seat of the malignant disease should be known. We believe it is considered to be chronic of some kind. And as we do not expect to be called upon in that council, we will venture a prescription: Five pounds of Brotherly Love; any amount of more Light; alternate with Justice and good will. Use freely as the symptoms demand.

The Western Rural is a good weekly, devoted to the farm and fireside. Terms, $2.00 per annum. It is a periodica. worthy of any Western farmer. There are many suggestions in it every month, that would pay the prudent husbandman for the price its costs.

The New Covenant is a weekly journal in the interest of the Northwestern Publishing House of Universalists. It has been enlarged and much improved. For $2.50 per annum: Chicago.

The Standard **is a weekly for the Baptist denomination. Terms $3.00: Chicago.**

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Pomeroy's Democrat is received every week. Its Masonic department is very valuable, and is ably conducted.

The Landmark is a weekly journal, from New York, published by Hill & Winart, at $3.00.

The American Agriculturist is one of the best journals published from New York. Terms, $1.50.

The Star in the West is an excellent weekly from Cincinnati, devoted to the Universalist order. Terms, $2.50.

Some one, perhaps the publishers, has presented us with a beautiful volume, called the "MASONIC TOKEN—A GIFT BOOK," edited by William Anderson, 32°. From the cursory perusal we have been able to give it, we think it a work of rare excellence and of much interest to Masons and their families, who cannot fail to appreciate a work so worthy of their acceptance as an annual souvenir. The book is finely illustrated with engraving, and beautifully bound in gilt pebbled cloth, in appearance Turkey morocco. We predict for it a large sale. When we learn the price we shall order a number of copies.

ILLINOIS.

GRAND OFFICERS OF THE GRAND LODGE—Harmon G. Reynolds, Springfield, M. W. Grand Master; Dewitt C. Cregier, Box 375, Chicago, R. W. Deputy Grand Master; James A. Hawley, Dixon, R. W. Senior Grand Warden; Geo. E. Lounsbury, Mound City, R. W. Junior Grand Warden; Harrison Dills, Quincy, R. W. Grand Treasurer; Orlin H. Miner, Springfield, R. W. Grand Secretary; E. O. Davidson, Decatur, R. W. Grand Chaplain; H. P. H. Bromwell, Charleston, R. W. Grand Orator; John P. Ferns, Chicago, R. W. Grand Tyler.

The next Annual Communication will be in Chicago.

GRAND CHAPTER—John M. Pearson, Godfrey, Madison county, Grand High Priest; A. A. Murray, Decatur, Deputy-James A. Hawley, Dixon, Grand King; James C. Luckey, Polo, Grand Scribe; James H. Miles, Post Office drawer 5862, Chicago, Grand Secretary; Harrison Dills, Quincy, Grand Treasu-

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rer; Thos. Moore, Metropolis, Grand Chaplain; Geo. E Lounsbury, Mound City, Gr. Capt. of the Host; O. F. Terry, Bement, Grand Principal Sojourner; W. J. A. Delancy, Centralia, Grand Royal Arch Captain; H. C. Clarke, Kankakee, Grand Master Third Vail; H. D. Pierce, Geneva, Grand Master Second Vail; J. C. Reynolds, Springfield, Grand Master First Vail; A. W. Hitchcock, Chicago, Grand Steward; A. R. Robinson, Springfield, Grand Tyler.

Past Grand High Priest, James H. Miles, was presented with a splendid jewel of his office, as a token of the high appreciation of his services during the past year.

The next session of the Grand Chapter will be held in Chicago.

INDIANA.

Grand Chapter—M. E. Harvey G. Hazelrigg, Grand High Priest; R. E. Rees J. Chestnutwood, Dept. Grand High Priest; R. E. Alexander Thomas, Grand King; R. E. Lawrence B. Stockton, Grand Scribe; R. E. Charles Fisher, Grand Treasurer; R. E. John M. Bramwell, Grand Secretary.

The Grand High Priest then announced the following appointments:

E. John Leach, Grand Chaplain; E. James C. Bennett, Grand Captain of the Host; E. William Roach, Grand R. A. Captain; E. William M. Black, Grand Guard.

The officers were then installed by Comp. Wm. Hacker, P. G. H. P., assisted by Comp. George W. Porter, P. G. H. P. as Grand Marshal, and Comp. Rev. Thomas H. Lynch, as Grand Chaplain.

Grand Council—Comp. Wm. W. Austin, M. P. Grand Master; Comp. Martin H. Rice, Dept. P. Grand Master; Comp. Alexander Thomas, Grand Th. Ill. Master; Comp. George H. Fish, G. P. C. of the Work; Comp. Charles Fisher, Grand Treasurer; Comp. John M. Bramwell, Grand Recorder.

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P. G. M. *Wentworth*, from *Geneva*, *Wisconsin*, called at our office, and we enjoyed a very pleasant visit with him. The readers of the STAR may look for something from his prolific pen soon.

P. G. M. *Guilbert*, from *Dubuque*, *Iowa*, called, and enjoyed his visit with our Associate. We regret very much that our personal acquaintance must be postponed.

ORIENTAL, No. 33, of *Chicago*, had a goodly number of visitors from every section on Friday evening, November 12th, and we have never witnessed better work on the third degree.

"*THE MEXICAN EVER-BEARING STRAWBERRY.*"

This is new variety, owned and propagated by J. P. Whiting, Detroit, Michigan. Last spring, when the Mexican was announced for sale, we made up our mind to obtain it, but soon after, seeing what Mr. Fuller said, we came to the conclusion that it was another swindle, and we were not undeceived until the 8th of October last. We called upon Mr. Whiting and visited his place when the strawberries were in full blast. Mrs. Whiting picked a dish of those excellent berries from the vines and we had a feast. This berry ripens in June, and is a constant bearing plant until cold weather. For four months it is a continuous producer every day. We saw ripe fruit and green in all stages, and blossoms and buds on these vines.

Finer flavored fruit we never ate. It is of very good size, and no better can be raised that will produce as much. It is the kind that every family wants. It will be the principal berry propagated for domestic use, and all families who have a place to grow them will have the Mexican, because of its habit of fruiting all the season.

We will furnish plants next spring, by express, C. O. D., for $3.00 per dozen, on all orders sent to us. Or we will send by express one dozen of plants and the MYSTIC STAR one year for $4.00.

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THE MYSTIC STAR.

VOL. XI. A. L. 5869—DECEMBER, A. D. 1869. NO. VI.

ENCYCLICAL LETTER.

FROM THE EAST OF THE GRAND LODGE OF ILLINOIS, A. F. & A. MASONS.

To the Worshipful Masters, Wardens and Brethren of the subordinate Lodges under the jurisdiction of said Grand Lodge:

DEAR BRETHREN:—Congratulating you upon the general order and prosperity of the Masonic Institution within our borders, and grateful for the blessings which our common Father has been pleased to grant us, I herewith communicate to you matters of special and general importance for your information and government.

First. The State is divided into districts, and Deputies are appointed as follows:

No. 1.—All that part of Cook county not embraced in South Chicago and Hyde Park, together with the county of Lake; R. W. John W. Clyde, D. D. G. M.

No. 2.—All that part of Cook county known as South Chicago and Hyde Park, together with the county of Du Page; R. W. Gilbert W. Barnard, D. D. G. M.

No. 3.—The counties of Kane, De Kalb, Boone and Mc Henry; R. W. Alonzo Ransom, Richmond, McHenry county, D D. G. M.

No. 4.—The counties of Winnebago, Stephenson, Jo Daviess and Carroll; R. W. Edward H. Baker, Rockford, D. D. G. M.

No. 5.—The counties of Ogle, Lee, Whiteside and LaSalle; R. W. William A. Levanway, M. D., Dixon, D. D. G. M.

No. 6.—The counties of Kendall, Grundy, Will, Kankakee, and Iroquois; R. W. Rodney Ashley, Kankakee, D. D. G. M.

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No. 7.—The counties of Livingston, Woodford, Marshall, Stark and Putnam; R. W. Joseph Holland, Hennepin, Putnam county, D. D. G. M.

No. 8.—The counties of Bureau, Henry, Rock Island and Mercer; R. W. Peter Bogne, D. D. G. M.

No. 9.—The counties of Peoria, Knox and Warren; R. W. Sylvester Stevens, Knoxville, Knox county, D. D. G. M.

No. 10.—The counties of Henderson, Hancock and Mc Donough; R. W. Richard D. Hammond, M. D., Macomb, D. D. G. M.

No. 11.—The counties of Adams, Pike and Calhoun; R. W. Asa W. Blakesley, Quincy, D. D. G. M.

No. 12.—The counties of Fulton, Schuyler, Cass and Mason; R. W. Harrison Jacob, Vermont, Fulton county, D. D. G. M.

No. 13.—The counties of Morgan, Green, Scott and Brown; R. W. Archibald A. Glenn, Mt. Sterling, D. D. G. M.

No. 14.—The counties of Tazewell, McLean, Menard, Logan and DeWitt; R.W. John M. Stillwell, Bloomington, D. D. G.M.

No. 15.—The counties of Sangamon, Macon, Piatt, Christian and Fayette; R. W. A. A. Murray, Decatur, D. D. G. M.

No. 16.—The counties of Champaign, Vermilion, Ford and Douglas; R. W. James O. Cunningham, D. D. G. M.

No. 17.—The counties of Edgar, Clark, Crawford and Jasper; R. W. Daniel G. Burr, Paris, D. D. G. M.

No. 18.—The counties of Coles, Cumberland, Shelby, Moultrie and Effingham; R. W. W. House, Mattoon, D. D. G. M.

No. 19.—The counties of Montgomery, Bond, Madison, Jersey and Macoupin; R. W. Eli T. Hollister, Alton, D. D. G. M.

No. 20.—The counties of St. Clair, Clinton, Marion, Jefferson, Washington and Monroe; R. W. Hiram W. Hubbard, D. D. G. M.

No. 21.—The counties of Clay, Richland, Lawrence, Edwards and Wayne; R. W. Henry Palmer, Noble, Richland county, D. D. G. M.

No. 22.—The counties of Wabash, White, Saline, Gallatin and Hamilton; R. W. Thomas W. Hay, Carmi, D. D. G. M.

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No. 23.—The counties of Pope, Hardin, Massac, Johnson, Williamson and Franklin; R. W. Thomas Moore, Metropolis D. D. G. M.

No. 24.—The counties of Alexander, Pulaski, Union, Jackson, Perry and Randolph; R. W. George W. Staley, Kaskasia D. D. G. M.

These Deputies will visit Lodges in their respective districts when called upon, or by my request. I enjoin that they be received and treated with the same consideration that should be accorded to the Grand Master.

EXAMINERS.

Grand Master; R. W. Charles Fisher, Springfield, one year R. W. Thomas J. Prickett, Carbondale, two years; R. W. G. W. Barnard, Chicago, three years; R. W. M. D. Chamberlin, Freeport, four years; R. W. George O. Ide, Princeton, Secretary. I am relieved by my associates from examinations. No lecturer can be appointed without the certificate of three of said examiners. They are lecturers by virtue of their appointment. Lecturers already appointed are R. W. Breth. Thomas J. Wade, Ottawa; P. A. Dorwin, Springfield; Daniel G. Burr, Paris; Julius L. Dewey, Galesburg; H. Frank Holcomb, Chicago.

If seven or more young brethren under thirty-five years of age, indorsed by their respective Lodges for good character, fair talents, education and memory, will make application to me for the lectures, I will cause a school of instruction to be organized, in which they may qualify themselves in every respect for lecturers and teachers.

COMMITTEES APPOINTED.

On Masonic Correspondence.—William Rounsville, Peoria; John C. Bagby, Rushville; John C. W. Bailey, Chicago.

On Masonic Jurisprudence.—J. R. Gorin, Decatur; William Lavely, Springfield; J. O. Cunningham, Urbana; William McMurtry, Henderson; John Bennett, Petersburg; John M. Pearson, Godfrey; O. H. Miner, Springfield.

On Finance.—James Lowe, Quincy; George C. Lanphere, Galesburg; William E. Ginther, Charleston.

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On the Knoxville Educational Resolutions.—Anthony L. Knapp, Springfield; A. W. Martin, Knoxville; Lewis Keyon, Peoria.

On the Library.—Grand Secretary; Newton Bateman; Deputy Grand Secretary.

On the matter of a Masonic Temple.—Wiley M. Egan, Chicago; Thomas J. Turner, Freeport; Orlin H. Miner, Springfield; John M. Pearson, Godfrey; William H. Turner, Chicago. All the members of this committee are practical business men of high reputation. The Grand Master will attend.

Third.—Requirements by Grand Lodge.—It has become a practice for brethren to ask financial aid from lodges and brethren in cases of loss by the elements, by disasters, or misfortunes in business. Upon this subject the Grand Lodge has declared "that no man or body of men have the right to approach a Mason or a Lodge of Masons in the holy name of Masonic charity, and ask assistance to build mills, stores or lodge halls, even though a similar article of property may have been lost by fire, tornado or other casualty; and that such acts ought to subject the brethren or lodge guilty of it, together with all accessories, to the most rigid discipline."

The impositions upon the pockets of our brethren and the treasuries of our Lodges have become so frequent that many dispense with examinations, and contribute a small sum as the easiest way to get rid of these beggars. Many shameless applcants have become so accustomed to that sort of treatment that they look for it, and rejoice in it, as the least laborious way of gathering funds. This is all wrong, and ought to cease *at once.* And in order to accomplish that end, Lodges, Worshipful Masters and brethren are instructed to observe and enforce the 8th and 15th charges to a Master elect, which are as follows:

"You promise to respect genuine and true-hearted brethren, and to discountenance impostors and all dissenters from the ancient landmarks and Constitution of Masonry."

"You agree that no visitors shall be received into your Lodge without due examination, and producing proper vouchers of their having been initiated in a regular Lodge."

We advise that every brother procure a traveling certificate, yearly, and relief be granted to no able-bodied brother not well

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known, unless he produces a certificate, under seal, that he is a member of a Lodge in good standing.

CITIES AND TOWNS.—Lodges in cities and towns where there are two or more Lodges, are instructed to observe the following resolution:

Resolved, That in towns and cities in this jurisdiction where two or more Lodges exist, upon the presentation of any petition to any Lodge in such town or city, either for membership or for the degrees, notice shall at once be given to each Lodge in such town or city, of the presentation of such petition, and of the time when the same will be due."

COMBINATIONS IN ELECTIONS.—During the past year considerable complaint was made from different parts of the State of unfairness in conducting elections, and of combinations to elect regular tickets. I am aware that unsuccessful parties may be prone to make unnecessary complaints, and that they are often improperly made. But I am pained to say that some complaints have been well founded. There is no objection to comparing the merits of brethren for any particular office, or their fitness for one instead of another. But each candidate should stand upon his own merit, and be judged in the same way. The Grand Lodge says:

"That all elections in all Masonic bodies should be free and unbiassed; and that all attempts at controlling the actions of voters, by the formation of 'tickets,' 'slates' or 'rings,' should be discountenanced by this Grand Lodge, as inconsistent with the spirit and teachings of Masonry; believing that true worth will assert itself without the aid of such appliances."

And in this connection it is proper for me to say, that every officer elect should have a clear majority of the votes cast.

WHO ARE ELIGIBLE FOR MASTER.—None but incumbents, Wardens, past Wardens, or past Masters, are eligible to the station of Worshipful Master, *except by dispensation.* If there be any good reason why some other brother should be elected Master, an application should be made for a dispensation in good time, setting forth the reasons, which should be signed by a respectable number, and be accompanied by the fee of two dollars. I do not intend to confirm the election of any Master from the floor without a dispensation, if serious objection be made.

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LOTTERIES AND GIFT ENTERPRISES.—Nothing can be more emphatic than the following resolution:

"*Resolved*, That this Grand Lodge views with abhorrence any attempt on the part of Lodges or members of Lodges to give the aid of Masonry, in organized or individual form, to any lottery or gift enterprise; and that it will sustain any Lodge in any reasonable punishment inflicted upon its members for such an offense."

CLANDESTINE MASONS.—Much discussion has been had in regard to the *status* of colored men claiming to be Masons. A colored man, or any other man, made in, and belonging to a regular Lodge, is entitled, outside of a Lodge, to all Masonic rights and benefits. No landmark is plainer. But the class of colored men claiming recognition have organized bodies of their own, and within the various jurisdictions of grand lodges in correspondence with ours. But one grand lodge can occupy the State, district or territory where it is located in the United States, or British America. The lodges established in New York by a foreign grand lodge come under the same *status*. In this matter the question is not one of color, but of jurisdiction, and strikes at the very foundation of sovereignty and Masonic government, and the grand lodge has

"*Resolved*, That no Lodge in this jurisdiction shall recognize as a Mason any person claiming to be such, who has received his degrees or holds his membership in any Lodge in any of the United States or in British America unless said last named Lodge shall be recognized as regular by the Grand Lodge of such State, Territory or Dominion, in correspondence with this Grand Lodge."

BALLOTING AND OBJECTIONS.—A candidate rejected by ballot for initiation, is rejected for one year, and cannot petition any other Lodge without the unanimous consent of the Lodge which rejected him.

A candidate rejected for advancement by ballot, can renew his application at every regular meeting.

A candidate rejected for affiliation is at liberty to petition any other Lodge in this jurisdiction when he pleases.

An objection made to the initiation or advancement of a candidate before or after balloting is legal and binding until the objection ceases, and it operates as rejection.

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When a ballot has been taken and declared foul, or when an objection is made, no remarks or conversation should be allowed in regard to such rejection or objection in the Lodge or Lodge-room; the Master should suppress the same, and should be decided and calm in doing so. Time and patience may remove unfounded objections; rashness, temper, or violent remarks may close all avenues to explanation.

PAST MASTER.—No Master elect is eligible to installation until he has received the secrets of the Chair.

MAIMED CANDIDATES.—The 40th Section Grand Lodge By-Laws, prohibits the conferring of degrees on any candidate having a maim or defect which may render him incapable of learning the art, and becoming proficient in the degrees. I hope that the painful necessity of deciding upon questions of disability may be spared me this year.

THE CONSTIUTION, BY-LAWS AND REGULATIONS.—Much vexation, and repeated and unnecessary labor will be spared me, if the Masters and Secretaries will make themselves familiar with our constitutions, laws and decisions. It is not infrequent to have Mackey or Simons quoted to me, when in conflict with our own jurisprudence, which is paramount and supreme. I hope that the officers soon to be elected will take the necessary time to familiarize themselves with our laws. I shall endeavor to answer all letters, promptly, courteously and as clearly as I can, and there are very many questions that arise, upon which I had better be consulted, and all my brethren are requested to ask freely when in doubt.

I am not perfect myself; I do not expect it in others; but if we aim at perfection, we may attain excellence. Let us try.

Finally, Let this communication be read at length in open Lodge, as soon as it is received.

Given under my hand and seal at Springfield, this 4th day o November, A. L. 5869.

HARMAN G. REYNOLDS,

[L. S.] *Grand Master.*

A dispensation has been granted by the Grand Lodge of Washington Territory for a new lodge at Sitka, Alaska.

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THE RITE OF MEMPHIS.

M. W. ROBERT D. HOLMES: *Dear Sir*,—The "Dispatch" has gained an enviable reputation for the courtesy and generosity with which it opens its columns to give a fair hearing to all sides of any open Masonic question. Relying on that courtesy, I would, in all humility, like to say a few words in answer to a "*pronunciamento*" which appeared in last Sunday's paper, addressed to the F. and A. M. of the United States, setting forth that "certain unenlightened brethren" had expressed doubts as to the legality of the Rite of Memphis, and certifying that it was a "duly constructed" Masonic organization, or they would not lend their names to it. It is signed by quite a number of P. G. M.'s, including yourself, beside a number of stars of lesser magnitude.

It is not without a sense of my own insignificance that I presume to question anything that has the sanction and approval of so many Masonic magnates, past and present. I know it is audacious and impudent for me to shake my puny lance in the face of such an array of well-tried knights; but audacity and effrontery, you know, are as often the result of ignorance as of true courage.

I am free to admit that I am one of the "unenlightened brethren," and that in my ignorance I have "been induced to think" there was nothing more "ancient" or primitive than the three degrees of Masonry known as Entered Apprentice, Fellow Craft, and Master Mason; still, I am open to conviction, and will thankfully receive any "light" on the subject from any one willing to vouchsafe it.

In my present mental gloom I can only state my belief that the so-called "Ancient and Primitive Rite of Memphis" is an unmitigated humbug and a fraud; that it is a parcel of nonsense from beginning to end; that its pretention to be either ancient, primitive or Egyptian is a lie; that it is the recent progeny of a dirty, thread-bare, French vagabond; that it was conceived in fraud, and that it was, and is, continued in fraud; that it has no existence except in the United States, for the reason that its constructor and sole custodian came over here

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in the steerage of an emigrant ship, got as far as Troy, New York, and there set up his Egyptian raree show; that he there induced some credulous idiots to give him some money in exchange for being called "Sublime Scaldes," "Saviast Sages," "Knights of the Luminous Triangle," "Pontiffs of Serapis," etc.; that it is downright robbery, "flat burglary," to take any man's money and only give him a string of epithets in return; that it is the most unmasonic advice one man can give another to ask him to throw away his money on senseless drivel that will neither benefit him nor his family; that if a man buys a lottery ticket he *may* gain something, but if he buys eighty or ninety degrees of the Memphisian persuasion he buys something that will never return him the value of a pinch of snuff, unless, perhaps, he keeps a shop for the sale of Masonic gewgaws, or a *magasin* where princes, knights, pontiffs and sages can be fitted out with appropriate costumes!

Bear in mind that it is only in my present "unenlightened" state that I make these assertions; but I am willing to be convinced to the contrary. If some of those great Masonic dignitaries whose names are attached to the document before mentioned, would, out of the vast store-house of facts lying *perdu* in their minds, give me a little information, it would be thankfully received and duly pondered over; but, though their faith is great, I fear their disposition to give a *reason* for the faith that is in them is rather slight. I ask *you*, M. W. Sir, to give me a little light. You have a ready tongue, and wield a versatile and vigorous pen; you are regarded as a Masonic Bayard, always *sans peur*, if not always *sans reproche;* beside, are you not a "General Grand Expert?" Tell me, then, oh, gentle Robert! all you know about it; enlighten me as much as you can without making me a Sublime Scalde, a Priest of Propontis, or a Prince of the Luminous Frying-pan. You are a man whose profession it is to deal with matters of fact and of testimony, and are too good a lawyer to state anything as a fact that you cannot easily demonstrate. Give me, then, if you please, good square answers to the following questions concerning the Rite aforesaid:

1. Is it "Ancient?" If so, how ancient is it?

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2. Did it originate in "the year of true light, 000,000,000?" If so, how long is that ago?

3. Is it "Egyptian?" and if so, by what means do you prove it?

4. Is it Masonic? and if so, how do you make it out?

5. If it is *not* Masonic, why should Masons fool with it?

A clear solution of the above questions would let in a flood of light on my benighted mind. Our good-natured friend Rob Morris, who has the happy faculty of believing anything that any body says is Masonic, states that official documents finish off in this wise:

"Done in a sacred sanctuary, where repose Peace, Virtue, and the fullness of all that is Good, this the fourth day of the Egyptian month Athir, in the year of true light 000,000,000." This I suppose refers to the candidate, who within that "sacred sanctuary" is "done" out of his money!

Is it not high time that Masonry ceased being disgraced with so much quackery and humbug? What right has De Negre, or any other seedy adventurer, to concoct a parcel of stupid stuff, and expect me and others to recognize it as Masonry? And why grown-up men, who know enough to come in when it rains, should allow themselves to be gulled with such stark-staring nonsense, is something that passes my comprehension.

I know it is said that the Grand Orient of France has recognized this thing. Well, suppose it has, what of it? The Grand Orient recognizes anything that comes along! It has recognized, I am told, that trumpery thing of Rob Morris's, "The Eastern Star." It was only the other day that it recognized the colored lodges in Louisiana, for which our Grand Lodge suspended intercourse with it, and I suppose it would recognize the Knights of Piscias if any one would take the trouble to go to France and ask it.

Out on such precious tomfoolery of Rites! which have fastened themselves like poisonous parasites on the noble trunk of Masonry! Heaven speed the auspicious day when Masonry, pure and simple, shall be purged and purified from the filthy stuff forever!

P. L. B.

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ANSWER.

We signed a paper in common with many others, in which it was said that the "Rite of Memphis was a legal Masonic body." A vast jurisdiction has recognized it as being such, and it has been practiced here for years as a Masonic Rite, and no one has yet been brought to grief or discipline for having practiced it.

It is safe to say that it is as legal as a great many degrees in Rites that are recognized, indirectly, by nearly all American Masons.

P. L. B. asks five questions, which we will answer:

1. It is ancient. It existed before the Pyramids. Disprove it if you can.

2. You have hit it, and you have the date, we think, exactly, though it may have been a little later.

3. Most decidedly it is Egyptian. Look at the warrants, and notice their marginal and top decorations: they prove the fact beyond all question. We suppose you will be stubborn—even after this proof. There are some people who would not believe a thing against their will, though the heavens should open and an angel with a dinner bell and speaking trumpet should cry to convince them.

4. Certainly it is Masonic. Did you not read the certificate to that effect, which we published in our issue of November 7th, signed by over forty well-informed and well-behaved brethren? Prove to the contrary if you can.

5. If it *is* Masonic, why should Masons "fool with it," for why should they fool with a *Masonic* thing? If it is unmasonic they are at liberty to fool with it, or do anything else with it, and so may P. L. B.

[The foregoing is taken from the "New York Dispatch," and its exchanges are requested to copy.]

The Lodge of "Three White Lilies," (zu den 3 weisen Lilien) at Zamesvar, Hungary, which was organized in 1784, but suppressed by imperial tyranny some years ago, was resuscitated on the 3d of April last.

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For the Mystic Star.

RIGHTS OF SUBORDINATE LODGES.

BY M. W. ALFRED, M. D.

Prior to the organization of the Grand Lodge of England in 1717, Lodges exercised all the prerogatives of Masonry in all its departments, and were known only as "a duly organized Society of Masons."

The four Lodges in London, which formed this Grand Lodge, surrendered some rights inherent to themselves as local bodies, to the Grand Lodge, retaining those not so surrendered. It will be well, also, to remember that the first Grand Lodge of 1717 was composed of *all the craft* embraced within its jurisdiction, and not as Grand Lodges at the present time, of Masters and Wardens, or Masters only, as is ours of the State of Michigan. Concerning this Grand Lodge Brother Mackey says: "As soon as the organization of the Grand Lodge had been satisfactorily completed, the four Lodges adopted a code of thirty-nine Regulations, which, like the Magna Charta of the English Barons, was intended in all times thereafter to secure the rights and privileges of the fraternity from any undue assumption of power on the part of the Grand Lodge."

Among the Rights retained by Subordinate Lodges, and guaranteed to them from that time to the present, was the Right of making their own By-Laws, "and other necessary Regulations," consistent with the Constitution and Edicts of the Grand Lodge.

That the Grand Lodge has the right to specify sundry rules or laws which must necessarily be embodied in the by-laws of Lodges, no one can entertain the shadow of a doubt. It has been the custom of this Grand Lodge (Michigan) for many years past, to furnish Lodges with a model system of by-laws, with which their codes must coincide in the more important particulars. This course cannot be too highly praised, as it imparts much useful knowledge to new Lodges, in preparing an intelligent Code of their own. But we ask, Is it wise, or prudent, for our Grand Lodge at the present time, composed, as it is, only of Masters, to retrench this long cherished Right, and in-

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sist on furnishing to hand sets of entire by-laws for the *government* of the Lodges, without their voice or concurrence in the matter?

Let us briefly review the action of the Grand Lodge in the premises. At its annual session in 1868 it was "*Resolved*, That a committee of three be appointed to draft a code of by-laws for the *use* of subordinate Lodges, to report at the next annual Communication." (See Proceedings, p. 86.)

That the Grand Lodge acted prudently in this none, we think, will deny. The same had been done years before. No mention was made in the resolution of any intention on the part of the Grand Lodge to frame a code of by-laws for the *government* of Lodges. There was no intimation that this code, so to be produced, was to be adopted in every word and syllable, vowel and consonant, and much less that the Grand Lodge held this right, *jus in re*, thus to dictate the internal police of its subordinates, which is still guaranteed to their control by its constitution.

At the session of 1869, "the special committee appointed at the last Annual Communication to draft a code of by-laws for the *use* of subordinate Lodges, then presented a draft of a code, which, after being read, was accepted. It was then considered section by section, and, after discussion and amendment, was adopted as follows, and ordered to take effect for the *government* of subordinate Lodges from and after the 24th day of June next." (See page 74, Proceedings.)

Thus we see that what was proposed for the *use* of Lodges in 1868, the next year is proposed to *govern* them, and this in direct opposition to the Right conceded to them in the Constitution of the Grand Lodge itself.

Art. VI., Sec. 6, of the Constitution of the Grand Lodge, is as follows: "Every Lodge within this jurisdiction shall have and enjoy *full power* to regulate its internal police by the adoption of a *Constitution and By-Laws*, and other *Regulations* not inconsistent with the provisions of this Constitution, or the ancient usages of the Fraternity." (See page 16, of Constitution.)

This Article still remains in full force, having never been rescinded nor repealed.

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Prudent legislation would require an amendment of the Constitution of the Grand Lodge granting this Right to Lodges, before passing a resolution withholding it from them. Had a direct vote been taken on repealing this constitutional provision, it would have probably been at once defeated beyond redemption. As it now stands, subordinate Lodges, by and under the Constitution of the Grand Lodge, still "*have and enjoy full power*" "to adopt a constitution, by-laws, and other regulations," of which they are deprived by the resolution of 1869. It is sincerely to be hoped that this resolution may be revoked at the approaching session of the Grand Lodge.

GALESBURG, Mich.

For the Mystic Star.

INSPECTION.

BY C. C. POMEROY.

It has been so long since we have had the pleasure of greeting the numerous patrons of the MYSTIC STAR, that we fear we have lost our place in the roll of those who each month in their turn visit the cheerful firesides of the craftsmen, on one of the points of the STAR.

We know, however, that, if in this our visit we bring right angles, perpendiculars, and horizontals, and exhibit square work, as the result of our long absence, we will be apt to meet a hearty welcome among all true workmen at their homes and in the Lodge room. Seven months are gone, and we have not heard the sound of the gavel. No doubt some will wonder how can this be; pioneering with "compass," following "points," governed and tenaciously bound to the "plumb," then never going astray either over extended prairies or through thickest groves, the needle is true to the "poles," so likewise are the cardinal points of Masonry in the morals of life; they are the unseen light that, if heeded, will guide the individual character safely through the pitfalls that are covert in life's pathway. Whether the gavel can be heard or not, the attentive ear and faithful breast catch and hold the monitors of the soul imparted

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by Masonic symbols. Inspection of *work* stops not when the Master drops the gavel, or the king withdraws from the council chamber; then each Mason should become a zealous and sleepless overseer of the work; gilded halls, rich tapestry, costly ornaments, are all well, very well, but they are not all of Masonry; they are none of it, and the glittering *harness* and trappings of some of the high degrees are the least of it. Masonry repulses all shams; fidelity to pledges, Roman firmness in virtue, unsullied honor, and, over all, Truth shines resplendent. These are ordinances with which she essays to encourage man to aspiré to a higher and grander plane of life.

Very recently we were in an extensive dry goods establishment in St. Louis, looking about, observing sales and purchasing. It was, perhaps, the most fashionable resort in the city. Among the customers came a tall, graceful lady, elaborately and expensively attired, examining some articles on a long table. She enquired of the clerk the price in this manner: "What is them things worth?" The proprietor informed me she was of a wealthy and aristocratic family, and the dress she wore upon this marked occasion was valued at $500; the usual price of grammars is perhaps $1.25.

This is an instance where wealth failed to hide deformities of mind; and likewise in Masonry you may display its professions, ornament its halls, and pile rich robes and floating plumes on its members with the prodigality of Eastern princes and oriental munificence, it matters not; if her teachings are not practical—if her sacred tenets are left dead in the symbols of the Lodge, the Chapter, the Council Chamber and Commanderies—the keen eye of the world's inspection will detect the fraud, and ridicule the empty pomp and display. Some Lodges have wealth, respectability, and dignity, and too often these qualities are so intense to the visiting brother from the border Lodge as to make the atmosphere different to breathe, and the Masonic social surface is frozen over, but, like other congealed surfaces, it only hides, does not destroy the deformities that live unmolested beneath. Take the gavel and knock off the crest of some of these aristocratic Masonic bodies, and we find most fearful exhibitions of human depravity. As there is no circum-

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locution in Masonic philosophy, there should not be any effort made to turn a symbol into a zigzag in dealing with delinquencies upon the part of its professors.

In Masonic intercourse soul should meet soul, life ought to touch life, and bring forth new life, giving to craftsmen warning inspirations to press onward from good to better works in life, to the end. The courting politeness, come in, welcome spirit, that pervades some Lodges that we have visited, should extend around the great circle, the heart warmings of those precious hours the journeyman Freemason never forgets. "Wherever he may roam, whatever climes he may see," still will the charming influences of such greetings cling to his memory. His Lodge room, gavil and square urbanity should not be forgotten in the business walks of life, or in any of the relations men sustain with society. If it is, the door is open for the profane to charge Masonic circumspection with convenient *hypocrisy*, or bartering and shifting *insincerity*.

The reader will admit the general features of modern society are too much like efforts to see how best to conceal one's feelings and avoid doing right. To act natural is declared to be out of fashion; to be generous, honest and fraternal, as Masonry clearly teaches, is too much like the prouder days in the history of the Republic for this fast, fleeting, flashy age. There is a better life than groveling strife and contention. Nature asserts it, the Great Light proclaims it, and Masonry exemplifies it. Then let its professors be faithful to its pledges, and attempt not to trust its future fame to whatever renown it may fairly claim from distinguished patrons of antiquity.

In America—for I desire not to go out to the Old World—if Washington, Warren, Clinton and Jackson, in their Masonic professions, reflected truly its tenets as taught then and now, the influence of their Masonic characters, like their names, still live, and the good they may have done will reappear among Masons in renewed freshness, if all are faithful to the sacred trust.

The future glory of the order is not in rapid and indiscriminate increase, much too prevalent most everywhere, but in heeding the rich admonitions and restraints it so eloquently im-

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parts, which frail, faltering humanity so much requires. Truly it cannot fail in its mission, for it embraces the whole brotherhood of man in the most extended benevolence, to which all liberal minds, of whatever sect, must subscribe most cheerfully. Its safety is alone in the hands of its guards; let them be faithful.

OLNEY, Ill.

THE FREEMASON'S SONG.

The shrill blasts of winter are whistling around,
The snowflakes are girding the stiff, frozen ground,
While fetters of ice bind the streamlet and rill,
And a garment of white doth encircle the hill;
The trees of the forest are leafless and bare,
And the voice of the storm-wind is echoing there.

But the cold, dreary winter our hearts cannot chill,
To the cry of a brother they beat warmly still;
O'er the couch of the sick man in kindness we bend,
To the tones of affliction our sympathy lend;
On our bosoms we pillow the sad, aching head,
We comfort the living and mourn for the dead.

Though the storm-spirit spreads his dark wing o'er our path,
And fiercely the tempest goes forth in its wrath,
We heed not the darkness or elements' war,
For Love lights our way with its bright, beaming star;
On our errands of mercy no dangers we fear,
While the sigh of the sufferer falls on our ear.

We bless the lone widow who weeps by the tomb,
To whom the dim future is shrouded in gloom;
We have souls that are touched by the orphan's deep woe,
Who friend or protector on earth may not know;
Where'r there is anguish, or sorrow, or grief,
Our hearts feel the pang and our hands give relief.

Oh, blest is our mission, affliction to cheer,
On the cheek of the mourner to dry up the tear;
To proffer the balm of affection and love,
The dart that is piercing in kindness remove;
We seek not in riches or pleasure our bliss—
Oh, what can be sweeter or purer than this?

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HOME DEPARTMENT.

For the Mystic Star.

A TRUE MASONIC INCIDENT OF THE REBELLION.

BY MRS. WILLIAM H. TUCKER, ("CORINNE").

It was a fearful night. The wind and snow blew and beat against the closed shutters of a large, substantial stone dwelling with all the rigor of a New England winter. All day long the gathering storm frowned and moaned through the bare elms, foretelling a wild and dismal night; and as the sun struggled through the banks of snow-clouds and sank behind the White Mountains, the snow-king came forth in his most magnificent fury.

Colonel Thornton's home presented one of these charming pictures we love to contemplate—a tender, loving wife, devoted mother, and two intelligent, interesting children, as precious in their parents' eyes as were the Roman mother's jewels.

Colonel Thornton was a fine, soldierly appearing gentleman, about forty-five years of age. His dark hair and heavy beard were sprinkled with silver threads. His clear, mild, but determined eye spoke the nobleman of nature. His whole expression was cheerful, pleasing, and very inviting; a warm, truthful heart lent animation to his face and bade a stranger welcome.

Mrs. Thornton's character could not be read so easily. She was some years younger than her husband, and possessed many personal attractions. Her face in repose was beautiful; a tender, mournful look expressed the remembrance of a deep sorrow which the fond love of a devoted husband had partially obliterated. Her eyes were a deep violet, and very sweet in expression, but a strong prejudicial determination rested on her otherwise pleasant face. This evening there was a very unhappy glance in her eyes, as she sat on a music stool, half fronting the piano, and turned carelessly some sheets of new music.

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Her hair was tastefully dressed, and its rich brown braids were coiled gracefully on her finely poised head. It was a rare picture—these beautiful angry eyes and these snow-white hands. In the colonel's arms nestled a blooming little girl with long amber curls and soft brown eyes, rosy mouth and peach-like cheeks, admiring with childish rapture a rich Masonic jewel, heavily chased, with a diamond myrtle leaf surmounting the whole.

In another corner of the room sat Col. Thornton's mother, and reading in a low, distinct tone was a little boy about ten years of age, a manly little follow, whose bright, animated face bore every mark of dignity, nobility and goodness. The dearest old lady in the world was old Mrs. Thornton Although past seventy, her face was beautiful with goodness, and mild and serene as a summer evening or a gentle running stream. Time, too much in love with this dear lady, had forgotten to touch her features with his deep furrows; and youth, with all its joyous aspirations, made radiant this amiable and loving grandmother.

Col. Thornton moved restlessly on his chair, glanced at a little ormolu clock on the mantel, and, turning toward his wife, said:

"Edith, love, give me my favorite," and he hummed in a clear tenor voice "I stood on the bridge at midnight;" "then I am off to 'Sweet Myrtle Vale.'"

"Edmund Thornton, you cannot mean it! Surely you are not frantic enough to leave the fire on such a night as this to go to a Masonic lodge!" and in her anger she arose and drew close the heavy damask curtains, to exclude every breath of wind, continuing in suppressed rage—"I do think it a shame! *Ask me to sing and play!* No indeed! Much you care for me or my music! The only thing you love is a Masonic lodge, and that engroses every faculty of your nature with a passion as intense as that of Abelard. I hate them all!" and having fully exhausted her anger, she burst into a passionate flood of tears.

The colonel knew too well her humor to even attempt a reconciliation. He quietly arose, walked across the room to where his mother was sitting in her comfortable rocking-chair, and

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placed the little girl in her lap, imprinting an affectionate kiss upon her cherry lips; then, taking his heavy overcoat, that was thrown across a chair in front of the cheerful, blazing fire, and fur gloves, he walked toward his wife, and said in a deep and tender, yet very clear and determined voice:

"Edith, as Master of 'Myrtle Vale Lodge,' it is my bounden duty to go. Nothing but sickness of myself or family should prevent when at home. I regret exceedingly you entertain so uncharitable a feeling for all Masonic bodies, and trust you will change your mind at no distant day."

"Never—*never!*" she angrily whispered.

With a feeling of sadness almost akin to pain he turned to his dear mother, who cordially bade her son good night, and then gave him a package, saying, "Hand it, my son, to your Senior Warden; he will know what it means."

A melancholy smile flitted over the colonel's face as he placed the mysterious package in his overcoat pocket; playfully he pulled Willie's hair, and then started for the door.

Col. Thornton loved his haughty wife too dearly to leave her without another effort at a reconciliation. Turning to her again, he extended his hand, saying in tones of persuasive gentleness:

"My darling, you will sing for me when I return. I have a Masonic story to tell you."

His dignified and forgiving nature, so tender and affectionate, touched the passionate woman, who loved her husband most jealously and watched his changing moods with the vigilance of a Spartan. She felt chagrined and mortified at her retort a moment before; and, throwing her arms around his neck, tears again filled her beautiful eyes—tears asking forgiveness, and she breathed through her sobs, "Forgive me, Edmund; but do not go to-night."

"Darling, I *must!*" and he kissed her pleading lips. "Good bye! I am gone. Sit up for me, won't you?"

As the door closed upon his retreating form Mrs. Thornton sat down to the piano, ran her fingers artistically over the keys, eliciting a wild, mournful prelude, a low wail among cordage and sails, the heavy booming of signal guns, the fierce and

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angry surging of the waves against the sides of the ship, and the heavy creaking aud groaning of the ship battling through the ocean billows; again the plaintive cry of despair from the crew, the faint pleading of the minute gun, the silent anguish, then—death! Thrillingly this "Lost Ship" smote on the ears of her listeners. Both children had quietly crept unperceived beside her, and in terror clung to her dress, crying, "Don't, mamma, don't play it! Sing what papa loves." Then her rich, clear voice accompanied her playing, and she sang that sweetest of all songs, "Home, Sweet Home," then the "Evening Hymn." The ocean had engulfed her anger. She then arose, took her children to their grandmother, and bade them kiss her good night, saying, "I must see the babies to bed."

Old Mrs. Thornton had tearfully witnessed the unhappiness and anger on the part of her son's wife. For years this continual warfare had been kept up on her part against Masonic organizations. Notwithstanding all her son could do or say, a shadow was growing up between them.

Having been brought up from infancy under the holy teachings of Masonic virtues, she could not understand the deep antipathy of her son's wife for that organization. Her father, brothers, and indeed every male member of her family, had been brothers in the faith, and a Masonic temple had in her eye all the respect and veneration of a church. She had been supplied with the best Masonic literature of ancient and modern Masonry, and ignorance alone of its teachings, its virtues, and its brotherly love she plainly saw was the only real enemy of Masonry. She loved Masonry for its purity, its love for fellow men, its noble unselfishness and untiring devotion. With her own hand she had wrought every badge, regalia and apron worn by every member of her family, through all the higher orders, from Master on to Mark, Past and Most Excellent, through the Royal Arch, Knights of the Red Cross, and Knights Templar, in satin and velvet, blue, white scarlet and black, and with every thread of gold she wove there came a tender and holy blessing.

And now for the "widow's son," who had just gone out in this bleak December storm, her heart, full of faith, goodness

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and love, had entered this abode of consecration. She loved him because he was a Mason—because his life was consecrated to do good to all men—because he was better, truer and holier since he had wrapped the mystic mantle about him. She entered with unlimited zeal into all labor and charity, such as became all true Masonic sisters. It included a part of her litany—her divine love for all human creatures; and the orphans of Masons were held as special objects of her prayers and care. Her work basket always contained some items for the Masonic poor, who were treated with contempt by her daughter-in-law. "Keep out of my castle!" the old lady would cry whenever she peered with curious eyes therein. "A lady's work basket is her castle, and mine is a fortress guarded by an army of tender, loving hearts, whose battle cry is 'Love.'" She never wearied in well-doing, and aided her son in every possible manner in his duty to the lodge.

This assertion may seem irrelevant to the questiou, "How is a woman to aid a Master of a lodge in his duties?" By cheerfully assisting in the labors of home, helping men to go forth supported by woman's love, encouraging, sustaining and cheering him, and in taking an interest in whatever he has set his heart upon doing, provided it is right.

The wife saw all this—saw the loving hand of his mother place the scarf around his shoulders and the plumed hat upon his head whenever he joined in any public demonstration; and yet she never, by word, thought or deed, seemed pleased with any public honors the fraternity bestowed upon him, or the volumes of praise which daily fell from the hearts of those who were the recipients of his Masonic charity.

The early lessons taught by her father and mother had proved seed planted in congenial soil, and has produced an abundant harvest. Ignoring all knowledge of Masonry or its holy lessons, fully believing it only tended to alienate her husband from her and his family, she was miserable beyond conception.

Returning from the nursery, she languidly threw herself on the sofa and fell to musing.

An hour passed, and still Mrs. Thornton sat with her tear-stained face buried in her soft, jeweled fingers. No word had

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been spoken by either of the ladies since she returned from the nursery. The storm still raged with unabated fury.

A sharp, quick ring of the door bell startled Mrs. Thornton and brought Plato from the kitchen fire, where he had been dozing for an hour. Opening the door, a stranger, covered with snow and sleet, inquired if Col. Thornton resided here, as he stepped into the hall. Plato, who was very proud of the colonel, and quoted him as an oracle, very pompously replied, "He has gone to de lodge; we 'spect him home ebery minute. But come in: old missus and young missus bofe here."

Thus cordially invited, the strange gentleman proceeded to remove his overcoat, which Plato took and hung upon the rack. He then ushered the stranger into the drawing-room. Mrs. Thornton arose, expecting to meet her husband. Imagine her surprise to see a face she had never met before. However, before a greeting could be exchanged, another still louder ring at the door announced Col. Thornton. The stranger turned to confront him. The colonel, looking like a snow-king, gave one hurried, astonished glance at the visitor, then uttered a cry of delight and clasped him in a wild embrace, almost womanly. Turning to Plato, who needed no instructions after witnessing the enthusiastic meeting of the two friends, the colonel said: "Hasten to arouse the cook, to prepare supper." Advancing toward his wife, who was mute with astonishment, he then presented Gen. DeCourcy, of Mississippi.

This lady, who had recovered her wonted good humor during her husband's absence, and was really a charming hostess, most cordially bade the general welcome.

"I trust I have not surprised you to inconvenience. My telegram did not reach you, it seems," said the general.

"On Thursday night, general, the colonel would go to his 'sweet Myrtle Vale Lodge,' I guess, if forty telegrams came!" and she smiled a pleasant, meaning smile.

"Right, my boy—right!" Never let anything prevent you from lodge duties. 'Sweet Myrtle Vale!' Ha!—a new lodge I should judge!" and the general laughed a pleasant, joyous laugh.

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Childish was the delight of the colonel to meet again his best friend, whose acquaintance dated back only a few years, but was made under circumstances which time could never lessen. Supper was announced by Plato, and together they all repaired to the dining room, where a substantial repast awaited them. While the gentlemen lingered over their coffee, Mrs. Thornton noticed, for the first time, that their guest was none other than the original of a picture her husband brought home when he returned from the service, the history of which he had always evaded. Once he begged her never to allude to it again, as the subject was very painful, and she had noticed he had seemed much agitated whenever she mentioned it; however, he had promised to tell her the particulars at some future day.

They had been conversing on various topics when the general remarked: "So you remembered my home when you named your lodge."

"Indeed I did, my friend; and now, as I am too happy to allow you to leave me for half an hour, I desire to tell my wife how we first became friends. She is bitterly prejudiced against Masonry, and every thing connected with it, and I trust my experience with you may change her mind. If I mistake not, you are no better acquainted with the facts than she."

"With deep interest I shall listen, as during our brief meeting I had no opportunity to learn how or why you were brought to me," added the general.

"Let us return to the parlor," said Mrs. Thornton, who was pleased beyond expression at the proposed revelation.

Wheeling the sofa by the fire, and a comfortable Turkish sedan for Gen. DeCourcy, Col. Thornton began the story.

"I think, nay I am quite sure, it was on the 16th of May, at Champion Hills, near Bolton, Miss., my command was stationed for a few days, expecting an engagement every hour. About 10 A. M. our skirmishers were drawn in. I marched my regiment about a mile, when we came up to the divisions formed by Generals Hovey and Logan, who were already engaging the enemy. My boys were placed on the right of a battery as a support. Almost immediately after taking position I was

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ordered by Gen. McPherson to hasten forward, and assist the right of Gen. Logan's division, which was hard pressed.

"The men threw their knapsacks and blankets from their shoulders, and dashed forward in the direction indicated at the double quick, up the hill, into the woods, and upon a body of the enemy. Finding myself some distance in front of, and unsupported on either side by the remainder of our troops, and that the enemy were massing a heavy force in front, enfilading nearly my whole line, I despatched my Adjutant to Gen. McPherson to report our situation and ask for instructions. While I was yet speaking to my Adjutant, Capt. Ransom, of Company A, and one of the most faithful officers in the regiment, beckoned me with his sword, as if desirous to communicate important information. I started toward him on a gallop, and had rode not ten yards when I saw him fall dead, pierced by an unerring bullet. So sudden was his death that I fairly reeled in my saddle. Brave as old Marshal Ney, and faithful as Duroc, how interpret his meaning? As best as I might, and acted accordingly. A glance told me he wished me to know the enemy were passing around to our rear. My command at this time was holding the right of the infantry, the extreme right of the whole army. These impressions were communicated by a trusty officer to the general. Dense woods were on my right, and in wheeling my battalion to the enemy's right, we were exposed to a heavy and raking fire. To encourage the troops, who blanched at the murderous position, I struck out in advance on a quick gallop, and ere I was aware, my horse was struck by a musket ball, and I was surrounded by the enemy. To yield my sword at this moment was bitterer than to fall as did the noble Ransom. To resist was madness, and I had to leave my brave men to meet death in the general melee which followed. Such, however, is the fate of war.

"I was sent to prison in an adjacent town, until others were captured, when we were all started for Libby prison, at Richmond. I jumped from the cars and made my escape to the wood when about half way there. Wandering around in the dense woods and swamps, I was recaptured, sent again to headquarters, where the comforts of a dungeon were mine for nine-

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teen days. Being removed from this loathsome cell, which was only four feet high by five square, any place seemed comfortable. While on my way to a second prison I escaped again, together with two other officers, who preferred death to lingering captivity.

"For six long weeks we subsisted on berries, wild fruit, and whatever we could find, sleeping in stumps of trees, high weeds, and even climbing trees during the day. At length, wearied nature could hold out no longer. Dying of hunger and thirst, we determined to seek some habitation. Putting our resolve into effect, we started. Soon we came upon a low ravine. The dead body of a Confederate soldier arrested our attention. Major McCormick, a reckless sort of a Scotchman, who gloried in adventure, proposed to remove the clothing of the enemy and assume it himself, thinking he might enter the little cabin we saw in the distance and get us something to eat and water to drink, as we were nearly exhausted, and soon must give up, except we obtained some food.

"The Major looked a Confederate to perfection, arrayed in his new suit of grey, and taking his canteen he made boldly for the hut, while we crouched behind the low paling, or fence. But the fates were against him. The shanty contained some fifteen soldiers, who were holding a council for our capture. They were the same parties who had allowed us to escape. That would hardly express the term, however, as we left them without questioning. Almost instantly they recognized McCormick, notwithstanding he wore Confederate uniform, and called loudly for his companions. Rushing from the hut, they surrounded us. Seized with desperation, I became furious, and dared them to single combat, using no choice epithets in my denunciation of the whole cowardly group. They smiled in derision at my recklessness, and quietly asked us how we would prefer to die; and they dragged us into the hut, which was but the opening into the mouth of a cavern, brilliantly lighted with pine logs in a huge fire-place. Various culinary implements were suspended around the wall, and six wolfish creatures were seated around a single table. They were strong, muscular men, with their beards nearly to their waists. These were attired

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partly as soldiers, partly as sailors, beggars, and robbers, wholly desperadoes. That they were a portion of the far-famed Quantrell's band I had not a doubt.

"A savory smell of fowls, stewing over the fire in a huge iron pot, to half-famished men was most tantalizing. Poor McCormick (I see him here), in his broad, Gaelic dialect, cried, 'By my faith, knave of the pot, thief, robber, or what so ere thou art, give us a bunnoch to munch with this stew,' and he seized the boiling kettle from the fire and a wooden trencher from the wall, and emptied the contents into the tray in less time than I have been telling it. 'I am a huntsman and a soldier, and will give ye the weight of my bludgeon after we sup.' And he sat down and commenced to eat, asking us to join him. These desperadoes fairly screamed with wonder and amazement at his daring, and positively made room for us beside him, telling us to enjoy this, our last meal. While devouring most ravenously the first cooked food I had tasted for six weeks, I caught sight of an emblem that caused my heart to throb with emotions of untold joy; a beautifully enameled key stone, suspended from a guard, hung at the left side of one of these ruffians, who sat beside me. Cautiously I noticed it, at the same time wondered if he belonged to the craft. I gave him a brother's signal a few minutes after, but he never appeared to notice it, nor did he acknowledge it. My heart failed me. Alas! thought I, here is an impostor as well as traitor.

"While we had been feasting, four of the villains had been preparing a gallows in front of the cave, and, oh! horrors, must we die. Then spoke the one who wore the key stone: No, no, boys, let us have some fun. Come to 'Sweet Myrtle Vale,' and let us hang them in front of Gen. De Courcy's door; it will be fun for him to see them swing. Precious moments. A walk of two miles brought us to your residence. You know the rest.

"But, Edith, my wife, listen. That cut-throat, lost to every noble sentiment of virtue or honor, *was a Mason.* He recognized my signal of distress; he knew alone, he was powerless to save me, hence the plea to take us to the residence of the General. Rushing into his house, he told him to come out and save a brother. At the risk of his own life, Gen. De Courcy caught

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me in his arms, while the rope was fastened around my neck. With his knife cut the cord, and they, two Masons, ran with me in the house. I gave one hurried glance behind, and saw my two companions swinging in mid-air.

"The fury of the murderers was terrible, but abated when the general went upon the balcony and pledged his word to deliver me up to the Confederate officers in the adjacent town, Next morning the general took me in a close carriage and gave me up as he promised. My darling, now what do you think of Masonry?"

Gracefully Mrs. Thornton arose from her seat and fell on her knees before Gen. De Courcy, clasping his hands, while her eyes were filled with tears. "God bless you, generous, noble man; I am redeemed; henceforth and forever I shall revere the Masonic organization."

At a dinner given by Mr. George Peabody, to a few friends at Danvers lately, Dr. Oliver Wendell Holmes did him up in poetry, as follows:

GEORGE PEABODY.

Bankrupt—our pockets inside out!
Empty of words to speak his praises!
Worcester and Webster up the spout!
Dead broke of laudatory phrases!
But why with flowery speeches tease,
With vain superlatives distress him?
Has language better words than these—
THE FRIEND OF ALL HIS RACE, GOD BLESS HIM?

A simple prayer—but words more sweet
By human lips were never uttered,
Since Adam left the country seat
Where angels' wings around him fluttered.
The old look on with tear-dimmed eyes,
The children cluster to caress him,
And every voice unbidden cries,
THE FRIEND OF ALL HIS RACE, GOD BLESS HIM.

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For the Mystic Star.

CHEQUERS.

BY LESLIE EARLE.

Crown my king there at your right!
What think ye now of chances?
Woe, woe to him who goes to fight
With monarchs 'gainst advances!

Silvery rang the maiden's laugh,
Her white hands, echoes beating;
Till pictured faces 'gainst the wall,
Gave back the soft repeating.

Sir Hal had lost the game of test,
Watching the face above it;
Boasting of skill, alas! the hand
Seemed very lame to prove it.

And when her merry laugh rang out—
In silvery, soft pulsations,
A monarch held him captive there
Unclaimed by land or nation.

He watched the graceful queenly head
Outlined 'gainst tasselled curtains;
And shuddered, if, against this game,
The fates would write "uncertain"

Pushing aside the half-played game,
"I'd rather crown my queen," said he:
"Have mercy on a conquered foe
Who now in pity kneels to thee."

The rising moon that moment peeped
Athrough the crimson curtain;
And twixt the shadows and the flush,
She never knew full certain.

But 'tis whispered that a golden head
Bowed in the silence tender,
And above it a pair of loyal lips
Pledged a lifetimes full *surrender.*

WEST UNITY, Ohio.

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EDITORIAL.

THE LOVE PRINCIPLE.

The Bible is considered to be one of the great lights of Masonry. It contains the rules of our faith and practice as Masons, let us be true to its teachings, and to our professions.

In that record God is called "*Love*" by one of our ancient and honored craftsmen. We, in our reasoning capacity, call love a principle. And no family, no society or government can long exist upon the right basis without this principle permeating all the rules, laws and doings of the family, society or government circles.

The Evangelist had learned the true character of God, and had partaken deeply of the divine spirit, and could truthfully declare that "*God is love*," for the idea harmonized with every manifestation of the divine Being.

We acknowledge, from the stand-point we occupy, and of what we have learned from the precepts and examples given us, that this principle of love must penetrate the heart; must move upon the feelings and cause us to act in moral and spiritual harmony with the royal behests of Masonry.

The reasoning faculties we possess, and the feelings which are awakened, convince us that love is the heavenly cement which unites us into a true brotherhood of common interests. By the influence of this principle we carefully heed the wants and woes of humanity. We cherish a due regard for truth, and learn to discern the hypocrisy of the world, to look at the actions and motives of men, and not wink at deceit, for fear that we shall violate that principle.

Love regards truth and honesty, and we do no violence to it when we condemn wrong and expose iniquity. This is the moral phase that Masonry attaches to love. We consider, however, that we are justified in saying that the principle of love,

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as taught in Masonry, has a higher problem to unfold than the acknowledged code of morals that is practiced among men—of doing as they are done by.

One of the ancient craft has said that "charity, or love, never faileth," and it implies that it exists beyond the fleeting years of time. We shall have something to do with a principle which constitutes the nature of Jehovah, after our temporary hold upon earth is broken. When the sands of this existence are run, we may take a higher degree and undergo a more divine transition.

If this love principle, which we find is needful for our true moral improvement in this pilgrimage journey, and we fail to make all the suitable proficiency which will enable us to fully appreciate what is in the next lesson, as vigilant Masons we should not despair, but follow our conductor, fearing no evil, but trust in God. As Masons we should never be drones in the hive, nor go on the principle that we will "eat and drink to-day, for to-morrow we die," but feel that it is our duty to eat and drink to-day, in order to live to-morrow. In this way we are prepared to live continually and never fail. Our life then resembles love, which never faileth.

Masonry inculcates the principle that we may look for something higher and nobler in the next step taken, that there is more light or more elevated ideas for the mind in the future. And this thought suggests the idea that sublime revelation will be made to us when we leave this earth for a higher existence. And in that sphere there will be the true unfoldings of everything real and earnest. As we here have only the shadow, there we shall realize the substance. New powers of action and more permanent enjoyments will be constantly impelling us to improvement. There, more than here, we shall be able to press toward the divine perfection.

There is a moral lesson in every step we take in Masonry to urge us on to advancement and perfection.

Thus when we enter the vestibule of Masonry the All-Seeing eye rests upon us. It constantly figures the untiring and inexhaustible principle of love, and its effect should so govern us

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as to enable us to live in, and to live by the principle. The mere existence of love will benefit us but little unless we are governed by its principles.

Masons, in regard to this love principle, are too much like the outside world. They talk about the existence of such a principle, instead of its existing in themselves. So about Masonry, there are many who talk long and loud about the existence of Masonry, and yet exhibit but little evidence that Masonry exists in them.

The knowledge of the golden rule is one thing, and the practice of it by us is another. The actual existence of good and our acknowledgment of it, and doing good, are quite different things. We need more love of the work, more vigilant effort, in order to see the grandeur of Masonry.

The world absolutely needs the humanitarianism of Masonry. in families, in society organizations, and in governments. Every Mason should square his own work and be perfectly willing that his brother inspect the same. Then trust and confidence would exist without a lurking doubt. J. B.

MASONIC RETICENCE.

Masonry differs very materially from all other institutions of the world, especially those of modern origin. The form of its government is monarchal, and yet upon its floor the monarch is on a level with the peasant. It does not derive its authority from the governed, but the few govern the many, and the authority to form lodges is but a gracious favor granted in a charter from the central power. The constitution, by-laws, and even the minutes of the subordinate lodge, are subject to its revisions and corrections, and for such purpose a grand visitation is in some jurisdictions among the annual duties of the Grand Officers. The government of an ordinary lodge is autocratic, and from the Master's decision there is in no case any appeal except to the Grand Lodge. His word is law. However distasteful such a condition of things may be to democratic minds, it is at least an evidence of and incidental to the very remote origin of the order.

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Masonry differs from all other associations also in this, that she does not court popularity, nor even the good will of the world. Indifferent to the approbation or censure of either peasant or king, she "pursues the even tenor of her way," regardless of the smiles or the frowns of either small or great. She forbids her sons to make the least effort to proselyte, and absolutely refuses to receive to her membership any one who has been induced to apply through the solicitation of friends. She asks no one to enter her portals, and does not press her claims upon the attention, nor parade her virtues for the admiration of the world. Coy and reserved as a maiden, she must be sought, if the benefits are desired. She vaunteth not herself, neither seeking notoriety nor desiring adherents.

In all jurisdictions no lodge is permitted to parade on special occasions except by permission of the Grand Master; and every where throughout the order a general increase of membership and apparent prosperity, instead of being hailed with congratulation, as something to be desired, is viewed with distrust and apprehension. It is not unfrequent that the initiation fee is increased, so as to operate as a flood-gate or check to the incoming tide; the consequence is, that in some lodges the entrance fee is as high as one hundred dollars, and the annual dues are in proportion.

This extreme reticence is one of the greatest peculiarities and most distinguishing features of the order, and it is not difficult to perceive that the character of every true Mason must correspond thereto. There is not conceivable a greater inconsistency than a blatant Mason; yet some men are so overjoyed at getting into good society that they cannot hold in. They have gained admission to an "ancient and honorable fraternity," and they must needs let it be known—some in one way, and some in another. Some will extend the grip to nearly every one they meet, or by imprudent speech exclaim, "I am after more light!" and exhibit at once their own verdancy and much that they should conceal. We once knew a young brother from whom an adroit profane drew much of what he had learned the night previous, when receiving his first degree. Such things ought not so to be. S. A.

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JURISPRUDENCE

Brother L——, from a city in Michigan, makes the following inquiry?

Bro. Billings:—How are two or more lodges to be governed when they are located in corporate towns contiguous to each other? Are they confined to the respective city or village corporation in which they are located, or to the geographical centre between the lodges?

Answer.—All lodges are restricted to the half-way line—not to the corporation limits of civil organizations, except in State lines or national jurisdictions.

One city may extend more than half way to a neighboring city or village corporation; but Masonically, and for Masonic purposes, the territory is equally divided, unless by consent. The same rule applies as with townships and counties. In a city where there are two or more lodges they jointly occupy the same limits; but in consequence of the city corporation extending two-thirds of the distance to a lodge in another city, it does not give them the territory—they must divide the distance between the lodges.

Brother C——, of L——, Michigan, makes the following inquiries:

First—When the ballot has passed twice for a candidate, and he is pronounced rejected by the W. M., can a reconsideration of the ballot be called up at that communication, or at any subsequent time?

Answer.—No; the candidate must remain over the allotted time, fixed by an edict of the Grand Lodge, after the passing of the ballot and his rejection; and the W. M. *must* declare him rejected upon the second ballot, if there is one negative ball.

Second—Is Masonry safe if the W. M. allows a third ballot to be passed at any subsequent time, when a candidate has been declared rejected?

Answer.—No; from the fact that the brothers who have stood as trusty sentinels at the time of balloting may have been called away, or may not be able to be present, and the candi-

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date be elected. In such a case the vilest of the vile might be elected, provided his real character was hid from the brothers in the lodge. The candidate's real character may be known to but one Mason in the lodge, and a concealment may not be for the best; therefore, this member, for the good of Masonry, puts in his objection in this quiet and secret manner, and there is no such thing as the reconsideration of the ballot known in Masonry after the candidate has been declared rejected. J. B.

COMMERCE OF THE WORLD.

The United States export principally agricultural products, cotton, tobacco, flour, rice, provisions of all kinds, turpentine, lumber, and wearing apparel.

France exports wines, brandies, silks, fancy articles, jewelry, clocks, watches, paper, perfumery, and fancy goods generally.

England exports cotton and woolen goods, glass, hardware, earthenware, cutlery, iron, metalic wares, salt, coal, watches, tin, silks and linens.

Russia exports tallow, flax, hemp flour, iron, copper, linseed, lard, hides, wax, duck, cordage, bristles, furs, potash and tar.

Spain exports wines, brandy, oil, fresh and dried fruits, salt, quicksilver, sulphur, saffron, cork, anchovies, silks and woolen goods.

Austria exports minerals, raw and manufactured silk, thread, brass, grain, wax, tar, nut galls, wines, honey, and mathematical instruments.

Prussia exports linens, woolens, zinc, articles of iron, copper, brass, indigo, wax, hams, musical instruments, tobacco, wines, and porcelain.

Italy exports corn, oil, flax, wines, essences, dye stuffs, drugs, silks, fine marble, soap, paintings, engravings, mosaics and salt.

China exports tea, rhubarb, musk, zinc, ginger, borax, silks, filagret works, ivory ware, lacquer ware, and porcelain goods.

Mexico exports gold and silver, cochineal, sarsaparilla, indigo, vanilla, and drugs and dye stuffs generally.

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To a Friend.—May the blessing of God await thee; may the sun of glory shine about thy bed; may the gates of honor, plenty, and happiness ever be open to thee; may no sorrow distress thy days, no grief disturb thy nights; may the pillow of peace kiss thy cheeks, and the pleasure of imagination attend thy dreams, and when length of years make thee tired of earthly joys, and the curtain of death gently closes around thy last sleep of human existence, may the angel of God attend thy bed and guard the expiring lamp of life, that it may not receive one rude blast to hasten its extinction.

"The School Festival."—The indefatigable editor of the "*Little Corporal*," a paper which deservedly ranks as one of our very best juvenile periodicals, places his readers (and their name is legion,) under renewed obligations for issuing a novel magazine he calls "*The School Festival*," to be devoted entirely to school exhibitions, recitations, dialogues, tableaux, charades, etc. It is the only magazine of the kind we know of, has been greatly needed, and meets the want. It is full of good things for the large as well as for the smaller children—all original, and all first class. Address Alfred L. Sewell, Chicago, Ill.

Should any of our *single* subscribers miss the usual light of the Mystic Star, next month, let them "suspicion" that they are in arrears from *one* to *three* years, and we would suggest that the easiest way to induce a return of its rays would be to *remit their dues*, and resubscribe at their earliest convenience.

The much coveted London *Freemason*, which we have been long anxious to see, has just come to hand. We think it a work of great value, and are happy for an exchange.

That two-line item in the Masonic Department of November's issue was put in by the "printer's devil," we guess; certainly not by us.

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